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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Satisfied.

BY MISS L. E. BOURNE.

"I that has been wandering solitary and without a lover since the world began and the morning stars sang for joy" BUDDHA.

The opening flower in shady nook
Uplifts its head with eager look,
And day by day its cup anew
Craves thirstily the morning dew,
That nourishes all earth beside:
'Tis never fully satisfied.
No more am I,
When heavenly dews upon my heart
Distilling soon in air depart,
And leave me dry!

The sea, with heaven-reflecting face,
For ever clasps in its embrace
The brooklet and broad river's flow,
As from the mountain side they grow.
Its wealth of waters is its pride,
But never is it satisfied.
No more am I,
When heavenly dews upon my heart
Distilling, soon in air depart,
And leave me dry!

The lowly shrub and forest tree—
The sturdier they grow—we see,
Crave more and more of dew and air,
Life-giving showers and sunlight fair,
Receiving with their arms spread wide;
But never are they satisfied.
No more am I,
When heavenly dews upon my heart
Distilling, soon in air depart,
And leave me dry!

Oh, soul of mortal—"*Why?*" dost ask?
Look up! Heaven's giving is no task.
As light, and dew, and air are free,
So every grace is tendered thee.
'Tis only "*Ask*," and God's sweet will
Thy yearning soul with peace shall fill.
And "by and by"—
When heavenward sets life's flowing tide—
There, there shalt thou be satisfied
For aye! for aye!

The Child and Nature.

Dr. Joseph S. Taylor, principal Public School 19, New York City.

When I was a boy I attended country school. There was no nature study then. It was an open question with parents whether even geography and history had not been invented to waste the time of the children. After I began to teach in country schools, I found parents who refused absolutely to allow their children to study geography. If you had attempted to introduce the study of nature in the sense in which we now understand that term, there certainly would have been a riot.

But those children were not ignorant of nature. On the contrary, they knew more about it than any city child now knows with all his "ologies." They played in the woods. They built houses with stones and carpeted them with mosses. They knew all the animals on the farm, domestic and wild; knew their habits and haunts. It was not necessary to make a formal study of that which occupied all their waking moments out of school.

But conditions have changed. More than half the population of our country live in cities now. The environment of nature has disappeared and the artificial surroundings of the city have been substituted. Generally speaking, it is the function of nature study to repair the deficiencies of urban life by bringing the child in contact, so far as may be, with natural phenomena. This can be done in two ways; either by taking the child out into nature, or by bringing nature into the school room.

The educational world has been divided, in modern times, into two camps,—the *realists* and the *humanists*. The realists champion science. Modern civilization, they say, is the result chiefly of the natural sciences. The application of steam and electricity to the arts and commerce of life, have transformed the world, and consequently the only way for a child to understand the kind of world he is in, is to study science.

The humanist thinks literature and history are of the greatest importance. The only way to know civilization and to become ethical is to know man as he has been at his best in Greece and Rome and Palestine. Science is gross, practical, materialistic; and the only liberal education is humanism.

It is taken for granted here that both these views are extreme and partial; and that nature study in the schools is not to be justified on the grounds of utility, in the vulgar sense, nor to be despised as having no ethical content. It can be shown that *nature love* is the soil out of which have sprung art, science, literature, and religion. Nature, in other words, is a psychological need of the child, and is to be justified on that ground. We may not oppose nature study and art, or nature study and literature, as if these were antagonistic and could not exist side by side. But we are to look upon art and literature, as well as upon science and religion, as having their roots deep down in the love of nature. When therefore we nourish nature love in the child we are nourishing the roots of science, art, literature, and religion.

For obvious reasons I shall here pass over the relation of nature love to science, art, and literature, and pass at once to a consideration of religion as related to nature.

Anthropology shows us that the deities of mankind are personifications of the powers and phenomena of nature. To the primitive man, as to the child, all nature seems alive. He has the animistic conception of the universe. The sky, clouds, thunder, sun, moon, ocean, earthquake, whirldwind, are animate beings. Streams flow on, not through the action of the law of gravity, but because the river god wills that they shall flow. Every form of polytheism has sprung from nature worship. Even the conception of our own God, Jawoeh of the Jews, can be traced directly to the ancient storm god on the Sinaitic peninsula. It is not a mere accident that Elijah, when he wanted to see God face to face, went to Sinai, and there recognized Jehovah, not in the thunder nor in the earthquake but in the still small voice.

When men object to science because it is materialistic, they are thinking of adult scientists and their theories. The study of nature by the child is anything but materialistic. He, too, like the primitive man, regards nature as alive. You have heard children talk to the moon and the stars. My little boy was once desperately afraid of Jack Frost, whom he regarded as a real person. Even as men at first connected natural phenomena with supernatural power, so the *normal* way to direct a child's thought and emotion toward God is through the study and love of nature. This is the very essence of true kindergarten teaching. The stories and the songs connect nature and God as naturally as we do father and child.

It is a good thing to know thoroughly any *living* thing. The shepherd knows his sheep, not by dissection, but by daily intercourse with the living animals,—knows their habits, modes of life, dangers, and the means for their protection. This relation of the living, intelligent, protecting shepherd to his dependent flock has filled all literature with images of moral beauty and has served as a perpetual illustration of God's providence to man.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the paths of righteousness, for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

This was written by a poet; but what made him a poet? Was it not the contemplation of nature and the God of nature? On the hills of Judea, this shepherd poet, gazing into the starry firmament, watching his flocks, roaming amid the green valleys and cooling streams, filled his soul with poetic images and feelings. Without this contact with living nature the psalms of David would never have been possible. Take nature out of the Gospel and what is left? You would lose nearly all the parables, for a parable is a short allegory designed to teach religious truth through natural agencies. Christ was a lover of nature. If he wanted rest, he escaped from the press of the multitude into a mountain, where he prayed in solitude. He roamed over the beautiful hills of Galilee, and in order to show the people what the kingdom of heaven is like, he spoke of the sower, the tares, the fig tree, the mustard seed, the pearl, the lost sheep, the lilies of the field.

The reverent study of nature, therefore, is a method of stimulating the religious feelings of the child. We must saturate the thoughts of children with the idea that the works of nature are the works of God. God created the heavens and the earth, and behold, everything was good. I am an optimist. I thoroughly believe in the beneficent organization of the universe. Though the course of nature does involve peril, and pain and fear, and death, yet somehow all things work together for good to them that love God. Penetrated with this faith, the child will no longer regard the humble creatures of field and forest and stream as his enemies. Biology shows him as religion teaches, that the majority of animals and insects whom he has been despis-

(Continued on page 4.)

For the "Mennonite."

Science.

By Observer.

When we consider the great advances made during the present century in the realm of the natural sciences, and note how greatly scientists have contributed to human knowledge, we cannot but feel respect for men who have added so much to the learning of mankind. And yet in comparison with what is still to learn, scientists know but little. A lifetime spent in the study of a single one of the natural sciences would be far too short to enable a person to master the subject or indeed to know more than an extremely small percentage of the facts that belong to any one of the various branches into which the different sciences are divided.

The following, by H. L. Hastings, of Boston, in "Atheism and Arithmetic," well illustrates the fact that the realm of scientific knowledge is too great for men ever to solve all its mysteries :

"Dr. Robinson, Astronomer Royal of Armagh College, Ireland, related in a lecture, that when a student in Trinity College, Dublin, he and a fellow student, a lover of nature, cut a foot square of sward from the College Park and agreed to study and examine it together. To their amazement, it took no less than six weeks to separate its various contents, vegetable, animal and mineral; and from the press of other pursuits they were obliged to abandon the undertaking, leaving unsettled a multitude of questions which arose from the examination of those materials and their history and relation to each other. Those men were investigators. But many who know nothing whatever of such subjects are ready to give credence to the wild guesswork of some scientific prophet, whose assertions broaden in proportion to the narrowness of his field of view. * * * * * In all departments of scientific investigation, men are confronted by a thousand mysteries which mortal life is too brief to solve, and which need but the researches of the countless ages of eternity to lead us to exclaim, 'Oh the depths, both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out!'"

The Stundists.

Of this interesting and sorely prosecuted body of Protestants in Southern Russia, now nearly 300,000 strong, Rev. George D. Matthews, D. D., gives some very interesting facts gathered by him on a recent tour of inspection which he made at the request of the Presbyterian Council in Glasgow, Scotland. Dr. Matthews says :

"The word 'Stundist' comes from the German Stunde, i. e. hour—'an hour,' or 'The Hour of Prayer.' Such an exercise was frequently observed by the pious German settlers in Southern Russia, among whom the Bonnekempers, father and son, labored so earnestly and so long. As Protestant mission work among the people of Russia is forbidden by their government, neither the Bonnekempers nor the settlers sought, except indirectly, to deal with the people around them in respect of New Testament light or life. Spiritual influences cannot, however, be kept in check by the reserve of men, and gospel truth did reach and gladden the hearts of some of the peasants laboring on the farms of the settlers. These soon gave the New Testament teachings, respecting salvation by the grace of God, to their neighboring Russian countrymen, and were thus the means of bringing about a great spiritual awakening, of which the inevitable results was a breaking away from the services and customs of the dead Russian Church. Stundism was thus in its origin and essence a movement on behalf of spiritual life, gospel truth and simplicity of worship, as against spiritual death and formal superstitious observances. At first the Greek priests troubled themselves but little on the subject, but about 1882, when they found their incomes diminish and their adherents disappear, as the inhabitants of village after village absented themselves en masse from the Greek services, disowning the eikons, and disregarding the holidays, substituting for these the devotional exercises of the 'Stunde,' then they forced the Government to engage in its persecutions of the following twelve years. No accusations were brought against the Stundists effecting their general conduct or their loyalty to the Czar. They had simply refused to attend the Greek church, of which the Czar is chief, and such conduct was held by their persecutors to be constructively high treason. Fines, imprisonment, scourgings, outrages of the vilest kind on men and women, banishment to remote localities under conditions of indescribable cruelties, leading not unfrequently to death, were therefore the agencies employed by the Russian authorities to lead the Stundists back to their connection with the Greek church. Their efforts were almost wholly futile, and the authorities found themselves confronted with the problem : How to crush and extinguish by force a conscience that has become spiritually awakened ; a problem which had baffled Russian officials on many a previous occasion, and which is destined to do so forever.

"The persecutions of the Russian Government, and the spiritual triumphs of the Stundists during this period are far less known to our church historians than are the days of Nero or of Diocletian, yet it would not be unworthy of the most eminent of our Christian scholars to make enquiries respecting them, and to publish to the world the story of that 'killing time' of the Russian saints of God.

"If a line be drawn from Warsaw down to the Caspian, the Stundists will be found, roughly speaking, west of that line. An immense number of Stundists having, however, been banished into the region of the Caucasus, they are also found in the southern portions of that country along the borders of Persia and Turkey. This territory includes a large number of the penal settlements of the 'first' and 'second' grade, while those of the 'third' grade will be found north and east of a line drawn from the Caspian to northern Siberia.

"As I was in the land of police supervision, I was able on only one occasion, and then at midnight, to visit one of these 'first grade' settlements, and was then horrified by what went on before my eyes. Men with their families had been placed on patches of ground without food, or huts, or tools, or money. Under police supervision they were required to support themselves, yet forbidden to cross the boundaries of their prison house, even in search of work ; so that, though not a blow had been struck, nor a lash been used, the result was ever the same—starvation, sickness, death. And yet, banishment for their first original offense to a 'first grade' penal settlement, where the community is under the supervision of Russian police, is a merciful punishment compared to what may follow. Religious meetings, of course, are strictly forbidden ; but if the prisoners are discovered in holding such, or if they pass over their prison limits, they are deported to a 'second grade' settlement. Here the climate and the conditions of life are immeasurably harsher, while the supervision of disciplined Russian officials is supplemented by that of savage Moslem Tartars, to whose control the Stundists and their families are practically given over. Over the sufferings and heart agonies of a Stundist father and mother under such circumstances one can only draw a veil, and stand silent at the spectacle of a so-called Christian nation—'Holy Russia'—permitting, if not planning, such atrocities. Assuredly, in her skirts will be found much of the blood of the saints, and God will one day require it at her hands."

Nine Hundred and Seventy-Four.

A Story of a Mission Bouquet.

BY LOUISE K. HOPE.

"Something white, and something bright, and something sweet,' Nellie, that is our rule. You forgot it this time, didn't you ?" From a number of others Mrs. Ellis had selected a bouquet which she held up as she spoke.

Nellie Conly smiled. "No," said she, "I did not forget. It was so perfect without the bit of brightness that I had not the heart to add any red or pink. However, it was but a fancy ; shall I rearrange it ?"

"No," with a dubious glance at the clock, "it will not do to be over-particular when we are so hurried. I wish more of the ladies had come in to help us. I am beginning to fear we shall not have the thousand bouquets ready. You see, it is eleven now, and only three hundred made up."

"Oh, we shall be in time," responded another lady. "It is always this way. There are too few of us, we have to hurry, and think we shall not get through but when the hour comes we are always ready."

It was Flower Mission Day. At the Woman's Christian Temperance Union rooms the half dozen workers were almost smothered in sweetness. Since early morning flowers had been arriving in baskets, in boxes, by armfuls. Huge bunches of roses, sheaves of mock orange, piles of honeysuckle, lay on table, chairs and floor. Daisies, clover blossoms and ferns were in evidence. Every seasonable flower of field or garden was present in profusion.

Amid this abundance of beauty the ladies were swiftly arranging bouquets after the one idea—"something white, something bright, and something sweet." This for years had been the thought, the prayer sent with the flowers: that something of whiteness might come to the souls of the convicts for whom these flowers were destined ; that something of brightness might shine athwart their dreary days ; that something of the sweetness of human sympathy and of the Father's love might steal into their unloving hearts.

It was three o'clock. At the rooms swift hands moved more hurriedly, busy tongues were somewhat silenced, the confused piles of brightness had been reduced to orderly array. A few moments and all would be ready to go down to the prison.

In that forbidding building, the men were being marshalled to receive the flowers. To look down the long lines was pitiful. A thousand men who had broken laws were there. Some were old, here and there a white head gleaming ; more were in middle life, but most were young, young men with life before them. Sons who should have been a joy and blessing to their parents were in the soul-crushing shadow of those stern walls, the shadow that, alas ! would ever fall upon them and upon all who loved them.

Along came the bearers of the baskets containing the "something white, something bright, and something sweet" that was possible to lift somewhat the terrible shadow. Many of the men, accustomed to these yearly visits, looked with pleasure for this break in the monotony ; some were grateful, speaking the permitted word of thanks ; others receiving the gift stolidly or even sullenly. None, however, refused the kindly offer until they came to "Nine hundred and seventy-four."

"I don't want any of your flowers," he growled.

"Well, young man, you are not obliged to take them," responded Mrs. Ellis, "but wont you have one of these cards? They each contain a Bible verse, and were given us by one of the churches."

"I don't want anything to do with any of the churches," said he vindictively.

Looking at him, Mrs. Ellis saw a pair of wrathful blue eyes, a square, resolute chin which showed no evidence of the weakness so evident in many of the faces around him, a hard, defiant expression that appalled her.

"My poor boy," she said, suddenly, laying her hand on his arm.

He shook it off, but as his eyes rested on her basket of flowers, she saw a start of surprise and then an almost wistful look pass over his face.

"Have one, after all," she said, selecting a choice bouquet, an arrangement of white and red. But his eyes strayed past it to one that still lay in the basket.

"If you would give me that, madam," pointing, "the one with the white rose."

It became his, and as Mrs. Ellis passed on, the keeper said, "He is a hardened character, no one can get near him, chaplain or any one. He has been here nearly a year, and when he goes out next week he will go straight to destruction."

Mrs. Ellis sighed, and wearied out though she was, offered that night a pleading leading prayer in behalf of the son who longed for his mother's rose.

Left with the flower he coveted, Nine hundred and seventy four strove to appear as defiant as before, but the hand that held the roses trembled. It was but a simple cluster, a fringe of fern, a spray or two of honeysuckle, and in the centre a wide open white rose, with two half-blown buds and abundance of its own dark green, glossy foliage—the bouquet Nellie Conly had arranged.

As, in his cell, Nine hundred and seventy-four gazed upon the flowers, his face lost its hardness, his eyes grew dim with wistful longing. A hundred miles and more away he saw the woods and orchards, the brilliant sunlit meadows that clustered round his early home; over his head curved the soft blue sky; fanning his cheek was the warm south wind with just a spice of saltiness; he seemed to see more the white, level stretching roads [illegible] either side by banks red with the wild strawberry. More than [illegible] brown house, with [illegible] along it, the monthly rose.

It was his mother's favorite rose. "If only I had a cherophylla rose !" she used to pause long enough from her over-worked life to say.

When but a lad, he had saved his pennies, that were few enough, to buy the rose bush. It was a proud moment when he brought it home and under the direction carefully set it out on the southern side of the piazza. "I shall always think of my boy when I smell one of these roses," she had said. Year by year the rosebush grew. It clambered to the top of the pillar, than it crept along the entire front, and around the corner the other way, till with its dark, glossy leaves, its creamy blossoms, it became the pride of the family, the wonder of the neighborhood.

The boy, also, grew, but grew in the wrong direction. Instead of clinging to the home, and beautifying it like the rose, he grew estranged and away. First, it was the love of having "a good time" and a questionable way of obtaining it ; then, disobedience, wild company, one step after another downward.

It was fifteen years since he had planted the rose, and for five of those years he had not seen home or mother.

Two weeks later, on the piazza of a little country home, the mother was busily engaged training the rose-bush. Carefully, with loving hands, she guided the young shoots, picking now and then a dead leaf or withered rose, every little while pausing to inhale the spicy fragrance of the great greenish-white flowers that hung thickly about her.

"Poor Joe," she thought, "he loved this rose, and he loved me. Some day he will come back to us. I know he must be living, and shall not be surprised to see him any day. He might be coming now," glancing up the road, where a foot passenger, half a mile away, appeared.

Nearer and nearer he came. It could not be Joe, and yet— She knew him now ; she must not give up to this awful feeling of suffocation, nor even weep, it would make it so hard for her boy who had come home to her. So as he came in the yard and by the holly-tree, she stood, with pulses stilled and hands clasped tightly. Straight to his mother he came, and with the kiss and warm embrace there were no words

That evening, close by her side, with the microphylla roses shining whitetly about them, he told her the story of his misdeeds, a story sad because of its sinning.

"I hated the woman who brought the flowers," he said "I wished they would keep themselves and their pity away. I didn't want to be any better, nor to be preached at. Then came the rose with its message from you, and I could hold out no longer. For the first in all these years, I wanted to go home and begin over again. But when I thought of the temptations that lay in wait, of the saloon across the street that would entice me the minute I was free, I was in despair. I knew If I escaped one pitfall there would be endless others. It seemed impossible for me to get back to you. Just then, I saw upon a card that was tied to the flowers: 'My grace is sufficient for thee.' That and the rose, dear mother, brought me to you. The rose was your loving voice, calling to me over all those miles of separation, and the text, I like to think, was the voice of God, telling of strength not my own, that would carry me beyond the temptation to you and to him."—*American Messenger*

The Christian Authority.

[illegible] to find in religion some [illegible] become to us a source of assurance, authority in the confidence of [illegible] our daily lives. Where shall we find such an authority? Some say, in the Bible ; others, in the church. But these authorities are still questioned. Back we go, behind the Bible and the church, to the Lord Jesus Christ. There we find the supreme spiritual Master, who shall teach us in religion as the scientific masters teach us in science; yes, and with far higher authority, far greater wisdom.

Think of it. Consider Him at the least and lowest. Here is One who lived almost nineteen hundred years ago, in an obscure Syrian province, since whose time the world has gone on passing through revolution after revolution, dismissing its old teachers and inviting new ones over and over again, discarding discredited philosophies, abandoning disproved conclusions, discharging its old guides, dethroning its former kings; and yet no word of this Master has ever been found to be mistaken; but, on the contrary, the men who to-day are thinking the deepest and the longest thoughts, and looking ahead with clearest vision into the coming century, declare that the only solution of our immediate and impending problems lies in the acceptance and the use of his teachings.

There is no scientific or philosophical authority to compare with this. Above all other teachers of the race stands this supreme spiritual Master. Shall we not take his word? Is it not a reasonable act, worthy of a reasonable man? We are perplexed and distressed over some hard problem in religion, and we get no answer to our questions ; we are ready to give up our faith. But the trouble is that we are attempting to attain truth along a path which we are not strong enough to climb; the other is the way for us—the way of authority, the way of the words of Jesus Christ. May we not take it and be satisfied. May we not put aside all our tangled and inconclusive disputations and say, "I do not understand, but He said thus and thus about it, and I am content with that ; I accept it and am sure of it on his blessed and satisfying authority ?"

And this is true when we consider Jesus only at the least and lowest. Think of Him then, at the most and best—God manifest in man, God with us, the Eternal speaking to us, that he may dispel our doubts and tell us what we want to know. Put it away ; put the weary sum away and take this answer.

Thus at last we come to Him with the Apostles, taking His hand, and saying their words after them: "Lord, to whom shall we go ? Thou hast the words of eternal life." In Him we find the ground of Christian certainty and belief in Heaven.—*George Hodges.*

The Real Winner.

BY J. R. NUTTER.

A little story-poem tells of an eager throng of youth setting out in a race. One among them excelled all others in courage, strength, and grace. The way was long and hard, and the goal far away, but still this favorite held his place in the lead :

"But, ah! what folly! see, he stops
To raise a fallen child,
To place it out of danger's way,
With kiss and warning mild!
A fainting comrade claims his care—
Once more he turns aside:
Then stays his strong young steps to be
A feeble woman's guide.
And so, wherever duty calls,
Or sorrow or distress,
He leaves his chosen path to aid,
[illegible]

So, at last, when the race is over and the victors crowned—some with fame's laurels, some with love's flowers, some with golden circlets on their brows—all unknown, unheeded, with empty hands and uncrowned head, stands this, the real winner of the race. Earth has no crown for him, but on his face shines heaven's serene and holy light.

This tells the story of thousands of earth's failures. Those who might have won the highest honors among men, turn aside from their ambitions to do God's work in the world. They stop to bless others, to comfort sorrows, to cheer loneliness, to lift up the fallen ones, to help the weak. In the race with the world's men they lose, but in God's sight they are the real winners. Angels applaud them and Christ will reward and crown them.

The world has honor enough for those who succeed. There are plenty of books about men and women who become famous. There is glory for those who began among the ranks of the poor and climbed upward to the highest places. There are poets enough to sing the story of those who win in the battle. But the Bible wreathes its laurel chaplets for the unsuccessful. It sings the song of those who fail. Its hand of help is under the fallen. Its brightest crowns are for those whom earth passes by. When the end comes and life's revelations are all made, then it will appear that many who in this world have been thrust aside or trampled down in the dust, or even burned at the stake, or nailed on crosses, have been exalted to highest honor in the life beyond earth.

We had better, therefore, learn to measure life by true standards. No one has really failed who has lived for God, who has lived according to God's law, who has wrought on the temple of truth in the cause of righteousness.

The Mennonite.

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A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., OCTOBER 1898.

The annual State C. E. Convention of Pennsylvania will be held in Harrisburg, October 4–6. No doubt many of our societies will be represented in this gathering.

Bro. Christian Imhoff has been called to the ministry in the congregation at Washington, Ill. He was ordained by Elder Michael Kinsinger, assisted by Bro. Geo. Lambert, of Indiana.

The fifth German institute held by the teachers of the schools in our congregations in Kansas, was held at Hillsboro in August, beginning on the 8th. Twenty eight teachers attended the institute.

The school in Gretna, Manitoba, of which Bro. H. H. Evert is principal, and which heretofore bore the name of "Gretna Normal School," has recently been incorporated under the name "Mennonite Educational Institute."

The corner stone of a new Schwenkfelder church was recently laid in Philadelphia. Quite a number of members of Schwenkfelder church are living in the city and have been carrying on a mission Sunday school there for some time. When the new building will be completed the work will no doubt be extended.

The brethren at Germantown have mended temporarily the break in their organization caused by the death of Bro. Daniel K. Kassel, by electing Bro. Joseph B. Bechtel of the Philadelphia congregation as acting deacon. They have also called Bro. Silas M. Grubb as their regular pastor. The prospect for the future of the work there is brightening. The membership is on the increase again.

The prominent Philadelphia brewer who recently ended his life by deliberately jumping into the Niagara above the falls, was a man of the world from first to last. A sketch of his life which appeared in the papers enumerated nineteen different worldly organizations, beginning with the Masonic, Odd Fellows and other secret lodges, as only a partial list of the societies to which he belonged. But with the church of Jesus Christ he seems to have had nothing to do. If this is correct, he was at least consistent, in that he did not profess to serve God and Mammon as so many nominal church members, and even professed ministers of the Gospel do. He allied himself with the powers of darkness and both in his life and his death realized that there can be no communion of that element with light, that Christ has no concord with Belial. Oh, be not deceived, God is not mocked: whatsoever a man soweth that shall he also reap.

The officers of the General Conference have fixed on the date for the next meeting which will be held in October 1899, in the Hereford church at Bally, Pa. Thursday, the 12th of October, is the day fixed upon for the Conference to begin. The decision has been made thus early so that the district conferences at their fall meetings this fall can appoint the time for their next year's meetings accordingly.

Ground has been broken for the erection of a mission chapel on N. Seventh street, Philadelphia. The enterprise is being pushed by the members of the First Mennonite congregation of that city who have been conducting a mission in that part of the city for several years. O. W. Shelly, architect and builder, has the contract, and the building which is to be of brick, will be a commodious structure, conveniently arranged for the intended use.

Bro. Harvey G. Allebach, who has recently returned from Oklahoma to his old home, is now serving the congregations at Boyertown and Pottstown as their regular pastor. He expects to become resident in one of these places, probably the former. Mrs. Allebach, who evidently possesses many good qualities for a pastor's wife, is a daughter of our deceased brother Benj Eicher, of Noble, Iowa. May the Lord richly bless them in their labors and the congregations with them.

The local Sunday-school convention held in the Germantown church, as announced in last issue, on Monday and Tuesday evenings, Sept. 19th and 20th, was well attended by the workers of the three schools represented. The exercises were of an interesting and practical nature, and the meetings have no doubt been the means of stimulating interest in the good work and drawing the workers together into closer fellowship. It was decided to have more conventions of a similar nature to follow. Preaching services were continued during the rest of the week, followed by a communion service on Sunday the 25th.

The Mennonite Year Book and Almanac for 1899 will be ready sometime during this month (October.) The contents will again be of special interest to all members of the church and those interested in our church history. It will again contain a number of short sketches of congregations and pictures of church buildings. From cover to cover it will be replete with useful information and matters of interest. It is not too early to send your orders now. The price is the same as last year, viz: 10 cents for single copies; $1.00 per doz.; $6.00 per hundred. Send your orders to A. B. Shelly, Milford Square, Bucks Co., Pa.

Conference Notice.—The fall meeting of the Eastern District Conference will be held in the First Mennonite church, Philadelphia, beginning its business sessions on Tuesday, October 4, at 9.30 a. m. The conference service will be held on Monday evening and will be led by W. S. Gottshall, H. G. Allebach and A. S. Shelly. All the congregations belonging to conference are especially urged to be fully represented at this meeting. Among the important measures coming up for consideration is the report of the committee on church regulations supplementary to the constitution adopted in May.

The Child and Nature.—Continued.

ing and persecuting are his best friends. Who now has any respect for the toad, "ugly and venomous," as Shakespeare calls her? Ugly she may be, venomous she certainly is not; and in the course of her life history she eats many thousands of insects which, if allowed to live, would defoliate our trees. All the domestic birds, which are only so many targets for a boy's gun, are the farmer's best friend, because they eat the insects that would otherwise eat his crops.

You know very well that we see in this world what we look for. The eye is essentially the same in all men; but the eye does not see; it is only the optical instrument of the soul behind it. The soul sees what the soul is. "Blessed are the pure in heart, for they shall see God."

"Do not look for wrong and evil,
You will find them if you do;
As you measure to your neighbor,
He will measure back to you.

Look for goodness, look for gladness,
You will find them all the while;
If you bring a smiling visage
To the glass, you meet a smile."

Do you wish to see a smile? Smile yourself and look into the glass. Do you wish to see nature smile? Smile yourself and look at her. Would you see God in nature? Have God in your soul, and you will see God in every flower, and tree, and shrub. If you come home at night, foot-sore and weary, and find a table spread with a bountiful meal, find warmth and comfort at every hand, you know that one who loves you has provided all things for you. So let us look upon nature as the expression of God's love for his children. Thus shall we be humble, sympathetic, kind to all living creatures; kill reluctantly and only in self-defence; foster and care for things that are beneficient; and at least let live the creatures that are indifferent.

If I find time I shall at a future time, point out some practical consequences of these principals in our training of children in church and home.

True Use of Money.

When the founder of Methodism was one day preaching his great sermon on the use and abuse of money, an old farmer, who had come a long distance to hear him, became greatly wrought up. He was a man who cared little about religion; yet, on the other hand, he was not what we call a "bad" man. His attention was soon excited and riveted. The preacher said he would take up three topics of thought; he was talking chiefly about money.

His first head was, "Get all you can." The farmer nudged his neighbor and said: "This is strange preaching. I never heard the like before; this is very good. That man has got something in him; it is admirable preaching."

Wesley discoursed on industry, activity, living to a purpose, and reached his second division, "Save all you can." The farmer became quite excited. "Was there ever anything like this?" he said.

The preacher denounced thriftlessness and waste; he satirized the wilful wickedness which reveled in luxury, and the farmer rubbed his hands as he thought, "All this have I been taught from my youth up." And what with getting and hoarding, it seemed to him that "salvation" had come to his house. But Wesley advanced to his third head which was, "Give all you can." "Oh, dear! oh, dear!" said the farmer, "he has gone and spoiled it all."—*The Kingdom.*

The constant duty of every man to his fellow is to ascertain his own powers and special gifts; and to strengthen them for the help of others.

Can We See Visions?

H. G. ALLEBACH.

There was a time when I would have answered an uncompromising "No!" to this important question. But I was then in that critical period of youth when one begins to think for the first time, and fondly believes his first conclusions must be final for him and all men. Thanks to the gold yielded by the mine of experience since that time, I have been constrained to regard this question of greater weight from time to time, until I am now quite ready to answer "Yes!" Following are some of my reasons:

It would be quite a presumption for us to hold that the only individuals that ever saw true heavenly visions were those recorded in the Bible,—the prophets, apostles and others. While the Word of God, as it has been handed down to us, is quite sufficient in its contents to reveal to us all we need to know, to enjoin all we need to do, we need not infer that no other divinely inspired writings existed. Reading the history of the collection of the New Testament books into our present Canon, we are impressed with the fact that some books once thought inspired and thus included in the Sacred Collection as it then existed, were later on dropped, and now are pronounced decidedly inferior to the canonical books; while, on the other hand, several of the richest epistles in the New Testament lay under protracted discredit, and were finally added to the New Testament amidst considerable protest. Now, who can tell what writings of devout old Christians favored by revelations and visions may not have perished in the centuries past that might be spiritually beneficial if discovered and read? It is about proved that not an apostle wrote the Epistle to the Hebrews, so it is not necessary to suppose that inspired writings are solely of apostolic origin. Inspiration may descend upon men of lower rank than apostles.

We may well believe that individuals have from time to time, for their own betterment, been visited, like Cornelius, by divine messengers in the guise of visions. First of all, let us consider great men, men that represented or introduced epochs in the historical growth of God's kingdom. It is but just to say that as great things have been accomplished since the apostolic age as were then accomplished. The evangelization of the diverse peoples of Europe and elsewhere, the evolution Christianity has effected in thousands of communities, the reformation of many local and universal evils were all largely brought about by men and women who were moral heroes, standing like Luther or daring like Savonarola. With all their tremendous willpower, they were but weak, trembling human beings, and needed divine aid from Him who alone can bring such wonderful things to pass. Then again there are men in the pulpit and out of it, whose spirituality is so thorough-going, so impressive, so compelling, that all lesser men regard them as special instruments in God's hands to work out the world's salvation. Among such men are Phillips Brooks, George W. Childs, C. H. Spurgeon. Like Enoch, they walked with God, and had their ecstatic periods of communion with him. How else can we account for their heart-searching utterances and beneficent lives?

The same is true when we consider the rank and file. There are lowly individuals, even down to the lowliest grades, unknown to the world at large, who have been transformed suddenly from useless and self-destructive to useful careers. They may have sat for years under the divine teaching without being aroused; but all at once they awoke from their lethargy, and thenceforth seemed possessed with a new faculty, a receptive reservoir of divine power of energetically communicating the power of this truth to others. Whence the change? Many of them declare that through dreams or other divine intimations they derive their authority and are called to their work. Impostors often adopt this excuse; but still there are many whose sincerity and ability is unquestionable. Oftentimes unchristian men have started on a new tack, steadily ordering their life on higher principles. When questioned, they attribute the change of some paramount influence they knew not what, to some superior spirit-wind they know not whence. And we are convinced that the author of every good and perfect gift has been the motive power at the root of all.

But some one may say, "True enough! God did it. But have these persons seen visions? Did it take visions to effect the change?" Yes; it always takes visions. Visions are the commonest of all God selected mediums for converting men. A vision is something seen, or something *seeable* by the eye or the mind, or something as plain and distinct as though the eye had seen it. Dream-images, for instance, are apparently objects, seen in sleep, some of them so vivid that they effect us like realities. The natural eye did not see them, but no difference.

A vision must thus contain a sense-impression, whether in the eye or in the memory or in the imagination But it must also contain a spiritual element, else it is not a vision. Just as there must be a mind back of the natural eye to understand whatever enters the eye, so behind these sense-impressions there must be the spiritual faculty which must interpret the objects in a spiritual sense. When the ordinary intellect is the interpreter, the inner experience is simply a perfection; when the spirit interprets, the experience is a vision. Unhitch your mind from the eye, and hitch your spirit on to the visual machinery, and you have a vision.

But it takes a spiritually-minded man to see a vision. He must be a seeker after eternal truth and righteousness. He must be a Socrates, an Abraham, a Job, in search of the unseen God behind all natural phenomena, behind the perplexities and paradoxes of human experience. A mole-blind, grovelling worldling never sees visions. Who were the Bible characters favored by visions? The prophets, the apostles, Moses, David, Joseph, Cornelius—all devout men, whom God could use for His special ends because they were spiritually fitted. Paul was a specially devout Jew. His contact with Stephen and with other Stephens dispatched during his persecution, refined and sublimed and corrected his piety; and thus the Lord met him, convinced that Paul was spiritual enough to be entrusted with some of the most weighty matters of revelation. If Paul, the Pharisee had not been an intensely spiritual man, living close to God, Paul the apostle, the revelator, would have been impossible.

Now if it is true that a spiritually-minded man may see visions, does any one, young or old, in or out of the Church, have the right to find fault with God that He vouchsafed visions to the "holy men of old," but withholds them from his children in these days? Let him go pray and fast and commune with God, like John in the wilderness or Jesus many nights alone with the Father, or let him wrestle like indefatigable Jacob, with the Divine, until truth descends upon him from above. Then vision after vision will visit him.

But such visions will not necessarily be limited to the closet of prayer. The spiritually minded will see visions while engaged in his daily occupations. Whatever he sees or reads or handles can be elevated in their function to teachers of divine truth. David had a vision every time he observed nature, prompting him to say, "The earth is the Lord's and the fulness thereof." Visions taught him to say, "He maketh me to lie down in green pastures; he leadeth me beside the still waters." He looked at the oil in toilet use and priestly use, and said, "Thou anointest my head with oil"; at the oriental lamp or the golden candlestick, and said, "Thy word is a lamp unto my feet." The girdle that secured the ordinary Jewish apparel became to Jeremiah (chap. 13) a spiritual thing, and introduced a vision. Zechariah was a priest, and the furniture of the temple and the temple courts became mediums of visions. He saw visions in "four horns," "a mitre," "a stone with seven eyes," "a candlestick of gold," "seven lamps," "a flying roll," etc.

Visions may be very aptly regarded as forerunners of conversion, as the first messenger of God to the sinner who has come in contact with His Word and His people. After he has begun to walk and talk with God, everything in nature is capable of suggesting God to him, and familiarizing him with His mind and will. He is in God's school, and every object is a leaf, a scroll, a tablet, a Bible, to be read by his spiritual eyes. The Christian life is a life of visions.

They that Love His Appearing.

The Herald of the Coming One says: "As a specimen of the opinion of many English ministers regarding the near proximity of the Lord's return, we give the following paragraph from the preface of a new work on 'Daniel and the Revelation,' by Rev. Hubert Brooke. He says: 'On all sides, and in almost all schools of interpretation there is today a widespread expectation of the nearness of the Lord's return. Five great signs are evident in the world, calling for attention from every Christian soul. The temporal power of the Pope has gone, and the dominion of Mohammedan rule in the East is going fast; two great signs to which historical interpreters have for years been looking as tokens of the end of the dispensation. Joined to the latter sign is, further, the ever-growing stream of Jewish immigration into Palestine, making ready the way of the Lord's return. Whilst in the living Church of Christ are two other tokens: The increasing zeal for missionary effort throughout the world, side by side with earnest pursuit after growth in holiness; both of them marks that the Bride of Christ is being gathered out of all nations, and is making Herself ready for His coming."

Seizing Opportunities.

A woman once, writing to a young man in the navy, who was almost a stranger, thought: "Shall I close this as anybody would? or shall I say a word for my Master?" and lifting up her heart for a moment, she wrote telling him that his constant change of scene and place was an apt illustration of the words, "Here have we no continuing city," and asked if he could say, "I seek one to come." Tremblingly she folded it and sent it off. Back came the answer: "Thank you so much for those kind words. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The word, like an arrow shot at venture, reached its mark, and the young man shortly after rejoiced in the fulness of gospel peace. How often do we as Christians close a letter to those we know have no hope "as anybody would," when we might say a word for Jesus!

How often in sending a letter we might be concerned to enclose some little missive, a tract, a card, a text, and with it a gentle, loving word, that might be the means of saving a soul from death! Shall we not weigh such opportunities wherever they present themselves?—*Selected.*

The Sunday School,

AND Young People's Department.

EDITED BY S. M. ROSENBERGER.

Amid the many requiremeuts which are held to be necessary for good and effectnal work by the snnday-school teacher, one is often well-nigh bewildered. It may thus happen that a convention or similar occasion may serve to discourage some rather than eneourage. At snch times ideals are set up which to some seem and oft times are impossible of realization. These persons will be apt to feel that they fall so far short of the ideal as to make them unfit to fill their position. Yet these may be doing their very best, and may be the most capable persons available at their particular posts of duty. Snch should be made to see, if possible, that, while modern requirements are all very well in their way, there are certain essentials, and that if they possess these their work can not be altogether in vain. These essentials can be reduced to a comparatively few.

§

I would mention as a first essential, complete consecration to God's service. That conversion is a positive necessity should go without saying, for why should one desire to take up work for a Lord in whom he does not believe, or how can one teach concerning those things which can only be really understood by actually experiencing them, without having been awakened into the new life. But something more is heeded, and that is genuine consecration—a complete surrender of self to the Master so that He may use i· whatever way seems best to Him.

§

A· love of God's Word is another essential. This is the great text-book from which we teach exclusively. In order to be used successfully it must be read, studied, prayed over. It must be studied as any other text book used in teaching would have to be, but it must also be studied in such a manner that it becomes to the teacher a fountain of living water, making his life richer, fuller, better. By it that life of the teacher which, when it comes in contact with youthful hearts, kindles and arouses them, is fed. Study pure and simple will not accomplish this. It must be accompanied by a love for the Word which makes us exclaim: "How sweet are Thy words to my mouth; yea sweeter than honey and the honeycomb."

§

Then follows a love for those who are put under our charge. Those who may not be in the least attractive to us yet who have an immortal soul to be saved. How hard this lesson for some to learn! It goes against one's nature to love such as these. But our new nature must incline our hearts to do this, and we must learn to say with Paul, "I can do all things through Christ who strengtheneth me."

§

Communion with the Master, or prayer, is another essential. He is the great Captain in whose service we are enlisted. What army officer would think of going ahead without frequently communicating with his superiors? This becomes more evidently necessary when we recall that our Captain has said: "Without Me ye can do nothing."

§

Some knowledge of teaching principles is necessary. This is not saying that one must take a course in psychology and pedagogy though that would be valuable, but that one must follow to some extent either consciously or unconsciously the principles upon which the imparting of instruction is based. Teachers frequently learn something of these principles while themselves receiving instrnction or throngh the agencies of conventions or institutes where model lessons may be especially helpful to them.

§

Lastly, I will mention together as essentials, patience and a striving for improvement. Without the former no one can hope to succeed in a work which shows many difficulties and discouragements, while the latter virtnally puts upon the teacher the stamp of his best efforts. Only he who is constantly seeking to learn to improve can be actually said to be doing his best.

Save One Lost One.

Condensed from one of Spurgeon's sermons, by a Contributor.

"How think ye? if a man have a hundred sheep and one of them has gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which has gone astray? And if so he that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Matt. 18: 12, 13.

We are all to be missionaries for Christ. What then shall we do to imitate our Lord? Let us go after one soul. There is some kind of a knack in speaking to individuals—everybody does not acquire it. It is easier to speak to a company of people than to one individual, but it is often much more successful to speak to individual souls. All who are workers together with God should go after the ones. Let that some one be somebody who has gone quite out of the way. Perhaps you would desire to try a case that was hopeful, but follow God's example and seek the one that is lost, and seems hopeless. Think carefully of that one soul, and reflect upon its sin and danger. But, the Sunday-school worker says, "I have a class and a work." Leave the ninety and nine for a little and go after one depraved person or neglected child. Keep up your ninety and nine class, if you possibly can, but at all hazards, go after the one.

Make an unusual effort, go out of the way, let ordinary service be placed second for the time being. When you go after the lost one go and seek. Follow up the straying one. Don't wait until they come around to see you, that is not the way to seek lost sheep. I do not suppose the Shepherd had any greater love for mountain tracks than you have, but up the rough tracks He climbed for the sheep's sake. Go after sinners in their poverty and wretchedness until you find them.

Here is one thing to cneer you. If you should win such a soul as that, you will have more joy, a great deal, than in saving those for whom you regularly labor—more joy over that lost one than over ninety and nine hopeful ones. Such converts are our crown of rejoicing.

May I especially recommend you to make a trial of this extra sheep-seeking. If you do not succeed you will have done no harm, for you will have copied your Lord and Master. But you will succeed, for He is with you, and His Spirit works by you. Even under the old law you would be found to do this thing. Turn to the 2 and of Deuteronomy, first to fourth verses, and there you will find, "Thou shalt not see thy brother's ox or his sheep go astray and hide thyself from them: thou shalt in any case bring them again unto thy brother." Oh, will you not bring the stray sheep of your greater Brother, "the first-born among many brethren"? "And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again." If you cannot lead the soul to Christ, do what you can to cheer the poor heart till Christ comes after it. Can you go through this world and always have a blind eye to the care of lost sinners? Can you come in contact with them every day in business and never speak to them? Will you let them go to hell unwarned and uninstructed? Can you hide yourselves from them? How dare you call yourselves Christians? How will you answer for it at last? Brother, sister, let us shake off this human indifference, and deny ourselves rest, ease, credit, that we may save poor sinking souls. Overboard with all your vast cargo of selfy-cheerfnlly, that you may, in the power of the Holy Ghost, save souls from death.

Printed Questions.

Printed questions may prove of great value. Not all teachers or pupils are prepared by previous general taining to study a lesson to the best possible advantage. They need assistance in study. There are few teachers who do not need it. The printed question should be looked upon and used as a help in the study and preparation of a lesson. The extent of its helpfulness will depend npon two things, —the skill of the questioner, the interest and enthusiasm of the student.

The questions as given in the lesson helps should be nsed previous to the lesson hour, in the study of the lesson,—this upon the part of both teacher and pupil. Then teacher and pupil (above the primary grade) should appear in the class with the open Bible, there to study together under the direction of the presumably prepared teacher. The object of the class work is not simply to ascertain how much the pupil knows about the facts of the lesson, but, along with this, to assist the pupil to a fuller knowledge, comprehension, and acceptance of the facts and the truths of the lesson. The purpose of class work is not simply recitation, but investigation as well. This investigation can be best accomplished in the study of the Bible, as in the study of science and history, not by following a prescribed list of questions, but by personal contact with the living teacher, who, prepared by previous study, is able to direct the mind of the student along lines of original or independent thought.

In doing this the teacher, assisted by previous knowledge both of the subject and of the class, must formulate his own questions, adapting them to his class. From a scientific or theologic standpoint they may be somewhat defective, but, viewed in the presence of the class and of the teacher, they may be vastly better than any question prepared by one who knows neither teacher nor class.—*C. J. Kephart.*

Be Careful.

There is a quaint old Arab maxim that it would be well for young people to take to heart. It is this: "Never tell all you may know, for he who tells everything he knows often tells more then he knows." And the same wise writer says: "Never believe all you may hear, for he who believes everything he hears often believes more than he hears." This is good advice. A great deal of trouble would be avoided if one never told more than one knew, and if one divided by two all that one hears, particularly all of ill-report.

Stories do "grow" so in the telling and the imagination sometimes makes the false seem real. So don't tell all that you know nor believe all that you hear.—[Sel.

Lead Me Aright.

I do not ask, O Lord! that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright—
Though strength should falter, and though heart should bleed—
Through peace to light.

—[*Adelaide A. Procter.*

Mission Department.

EDITED BY A. B. SHELLY.

The Sixteenth Annual Mohonk Conference of Friends of the Indian will be held at Mohonk Lake, New York, on Wednesday, Thursday and Friday, October 12th, 13th and 14th.

§

The efforts of our Mission Board to find a missionary for Darlington have thus far proved nnsuccessful and it is now not improbable that the Board will be obliged to relinquish this station for want of the proper person to continne the work there.

§

Our Mission Board has given Rev. H. R. Voth, our missionary at Oraibe, Arizona, upon his request, a leave of absence from his station for an indefinite length of time. Brother Peter Stauffer, of Iowa, who has been working among these Indians for some time, as a Government employee, and who is somewhat familiar with their language, customs and habits, has taken temporary charge of the station during brother Voth's absence. Brother Voth will, with his family, come to his home in Kansas to recuperate his health which has been somewhat failing of late.

§

Bishop Whipple, who has known the red man intimately for many years, says: "The North American Indian is the noblest type of wild man in the world. He recognizes a Great Spirit, has an abiding faith in a future life, passionately loves his family, and will lay down his life for his tribe. If his bitterest enemy came to him he would be treated with as much courtesy as if he were his friend. The Indians are also a truthful race, unless dominated by drink. I have never known an Indian to tell me a lie. Last year I heard an officer in the army say: 'I have lived twenty-one years with the most warlike Indians on this continent; half the time I have been hunting them, and the other half they have been hunting me, and I have never known an Indian to tell a lie.' And every officer in the army will endorse this. They are also very honest and have a dry humor. Many years ago I was holding a service near an Indian camp. My things were scattered about in a lodge, and when I was going out, I asked the chief if it was safe to leave them there while I went to the village to hold a service. 'Yes,' he said, 'perfectly safe. There is not a white man within a hnndred miles.'"

Our Mission School at Cantonment.

Brother S. K. Mosiman, the superintendent of our Mission School at Cantonment, writes, "We have now seventy children in school. Yesterday again there were nine applicants for admission that I had to turn away. How many have asked to be taken in I do not know, but we could have many more than a hnndred if we had room for them. Yesterday the Government physician was here. He said that he would report that we had too many children and that so would be all that we should have." From the above we see how necessary it is that additional room be provided for this, our school. It is greatly encouraging to see the willingness of the Indians to send their children to our school, but it is equally as sad to be obliged to turn those away who apply for admission. It is comparatively but a short time ago when the great difficulty was to have our schools filled with children. Now the greatest difficulty seems to be to provide room for those who are willing to come and to obtain teachers to instruct them. As the missionaries Petter and Funk are, with their families, living in the school building, more room might easily be made for a greater number of school children by procuring other dwellings for one or both of these missionaries. There are other reasons, besides the proanring of more room for the school, why this would be desirable. The missionboard has this subject under advisement and will most probably decide to erect a dwelling for at least one of the missionaries, providing the needed funds will be available. As the Lord has thus far kindly provided all the necessary means for carrying on our work the writer believes that He will in this case make provision again so that we will not be obliged to refuse admission to such children as are willing and desirous to come to our school.

General Mission Intelligence.

German Missionary Societies. The sixteen German Missionary Societies (of which the Moravian, Basle, Berlin, Rhenish and Hermansburg are the five largest) have work at 472 stations and outstations, with 751 European missionaries, 121 ordained natives, about 110,000 communicants, 70,000 in the schools, and an income of nearly $1,000,000.

§

The Growth of Christianity. At the end of the third century the number of Christians in the world is given as 5,000,000; 10,000,000 at the end of the fourth, 50,000,000 at the end of the tenth, 100,000,000 at the end of the fifteenth, and 200,000,000 at the end of the eighteenth centuries. In 1880 the number is given as 410 millions, in 1890 as 493 millions, and in 1896 as 500 millions.

§

Friends' Mission in India. The Friends' Mission in India has now 850 orphans under its care, of whom the greater proportion are famine waifs. Four pound sterling per annum will support one of these little ones until they can earn their own living, and funds are urgently needed for this object. At Seoni Malwa 37 of the older boys recently made their public confession of faith in Christ.

§

The Bible in Equador. Sixty years ago the civil authorities of Equador banished the agent of the American Bible Society at the request of the Bishop of Quito. Eleven years ago a cargo of Bibles was refnsed entrance into the country through the same influence. Now, however, since the recent revolution, which has brought religious liberty, the American Bible Society has again been able to enter, and without let or hindrance circulates the Word of God, and even the president has bought a Bible.

§

Self-supporting Churches. The *Missionary Herald* states the American Baptist Missionary Union makes an excellent showing in the matter of self-supporting among its missions. The number of its churches in heathen lands is 853, of which no less than 524 are self-supporting, while of its 1,235 mission schools 383 receive no help whatever from America. A partial report of benevolent contributions of its churches in pagan lands gives $51,462; but it is believed that, taking into account the gifts that are not reported, the amount would be double that thus named.

§

Self-supporting Mission For India. The *Indian Witness* says: "We repeat what we have substantially urged on a previous occasion, that all new missionary enterprises to be hereafter commenced in India, should be conducted on the general principles indicated by Dr. Ashmore. Let no foreign money be expended for any object or for any purpose except to support the missionary evangelist and to maintain the native evangelists until native churches are organized which shall become responsible for them. Such a plan will most probably involve slower progress in every direction; but the tremendous advantage of having the whole work on a self-nourishing, self-directing and self-propagating basis from the very first, will more than compensate for the less rapid development on the ordinary plan. We suggest this, it will be noted, in connection with all *new* mission-ary enterprises; for we greatly fear that no mission with a history back of it could muster sufficient courage to retrace its steps and commence *de novo* on the primitive lines laid down above, even were this possible."

A Voluntary Gift. In a village three hours' distant from Ningpo, China, a Buddhist temple, its idols, and land and gardens attached, have been voluntarily assigned by deed of gift to the Free Methodist Mission, of which the Rev. W. Hey Wood is in charge, for use as a Christian mission station. The head men of the three villages surrounding the temple have given their written consent to the establishment of the mission there.

§

The Friends in England. "The Friends Foreign Mission Association of England reports receipts for the past year of $54,800," the *Independent* says. "In India it has done much work among the orphans and in connection with the famine, the number of members and inquirers having increased considerably. In Madagascar the mission has suffered to some degree, as the London mission. Churches have been reduced; but this has not been without advantage from the fact that those who were merely nominal Christians have to a great degree yielded to the heathen persecutions and the Jesuits' threats or cajoleries, and left the mission churches. The situation, however, on the whole, is encouraging, as is also that in Syria, China and Ceylon.

§

Bible Work in Siam and Laos. The *New York Observer* says that the American Bible Society has received the annual report of its Siam and Laos agency. It refers to the tour of Europe by the king of Siam during the last year, and to the kind and able ruling of the queen regent during his absence. It states that the heir apparent is still in England for further education. The Siamese Scriptnres printed during the year include 21,100 copies and 663,000 pages. There are now in Bangkok a Japanese minister resident and a Japanese consul, with a few Japanese people. Japanese Scriptnres are to be imported for their benefit. The Bible Society has employed in this field two Siamese and one Chinaman. The correspondents are the missionaries. The missions supplement the Bible Society's work in gathering the fruit into the churches. Some of the workers have carried the Bible into the provinces of Siam and Laos. They have visited Buddhist temples, homes, towns and cities. The new railway opened as far as Kaang Khoi, about half-way to its proposed terminus at Korat, facilitates missionary and Bible work. Bibles have been placed in Buddhist temples where priests and their pupils have much leisure time to read, and disposed of in market places where the people sell and buy their provisions.

§

Religious Beliefs and Practices of the Zulus. The Zulus worship the spirits of their ancestors, and are very superstitious. They believe in a God, the Creator of all things (Unkulunkulu, "The Great Great"); but they do not worship Him, because they think that there is no direct way of communicating with Him. They think that the Creator, disgnsted with the inhabitants of the earth for bringing so many cases of differences to Him to settle, and because they had multiplied so greatly, withdrew into the heavens, and there established a peaceful kingdom. Knowing no way of approaching Him, as an object of worship, they have given themselves to the worship of the departed spirits of their ancestors, who, they believe, often manifest themselves to them in the form of snakes, that they may be recognized and honored by the sacrifice of an ox or cow. The witch-doctors and the medicine-men have a strong hold on the superstitions of the people. The former profess to hold converse with ancestral spirits, and to be able to reveal the past and predict the future. The latter claim to have medicines which will cure diseases and control births. The witch-doctors tell the people that sickness comes only on those who have been bewitched by some fellow-man, and that the guilty party can only be found by consulting them. For a consideration they will accuse a neighbor of having caused the disease by the use of magic or charms. Then they send the sick person to the medicine-man, who administers one of his terrible concoctions, or otherwise shrewedly plays upon the superstitions of his patient (which he has aroused) and into the hands of his friend, the witch-doctor.

General Church Intelligence.

John K. Brubaker, one of the most prominent Mennonite ministers of Lancaster county, Pa., recently died at his home in Rohrerstown, aged 54 years, 5 months and 14 days, of congestion of the brain, superinduced by nervous prostration of five weeks' duration. It is estimated that upward of three thousand persons attended his funeral, and services were held at three different places at the same time.

¶

The committee appointed to make arrangements for a General Mennonite Conference (Old School) have appointed Wednesday, November 2d, and the Holdeman meetinghouse near Wakarnsa, Ind., as the time and place of a meeting of said conference. In the call for the conference, it says: each conference district is earnestly requested to send her delegates, and where this cannot be done, the ministers and bishops are cordially invited to meet with us on their own accord. All bishops are delegates to this conference by virtue of their office.

¶

A second Zionist Congress of Jews was held in the city of Basel, Switzerland, Aug. 28th to Aug. 31st. The object of the Zionists is the restoration of the Jewish people to their native country Palestine. Powerful and able addresses were made on this occasion by Dr. Herzl and Dr. Max Nordau, in which it was shown that according to the Bible the Jews would eventually be brought back to Palestine and how the signs of the time showed that the time for this event was at hand. Both speakers, however, greatly lamented the fact that so many of their own people either opposed the movement or were grossly indifferent about it.

¶

Dr. John Hall, pastor of the Fifth Avenue Presbyterian church, N. Y., and for many years one of the most prominent ministers of our country, died September 17th, in his native country, Ireland. Dr. Hall was born at Armagh, Ireland, July 31st, 1829. Until the year 1867 he was the pastor of different churches in his native country. In that year he was called by the wealthy Fifth Avenue Church to become its pastor with a salary of $6,000 in gold when gold was worth 130—140. Later his salary was raised to $15,000 a year. Some time ago Dr. Hall resigned his pastorate, but his congregation refused to accept his resignation.

Deaths.

NONAMAKER.—On August 4, 1898, in Bedminster, Pa., by drowning, Claudius Howard, son of Dr. N. B. Nonamaker, of Bedminsterville, aged 11 yrs., 8 mos. and 7 days. Interment at Sellersville on Aug. 8th. Services by Rev. J. H. Waidelich and A. M. Fretz.

OBERHOLTZER.—On August 26, 1898, at his home near Congo, Pa., Henry H. Oberholtzer, aged 67 yrs., 5 mos. and 23 days. Deceased was for many years an active member of the Mennonite church in Hereford, Philadelphia, and Washington, Ohio. During the latter years of his life he was connected with the Reformed church. He is survived by his wife, Eliza F. (*nee Shelly*), one son out of a family of seven children, and one grand-child. Of his ten brothers and sisters none remain. His interment took place on Aug. 31st at Bally, funeral services being conducted by A. S. Shelly and Eli Keller.

FRETZ.—On September 1, 1898, in Sellersville, Pa., Kate, wife of Dr. C. D. Fretz, aged 52 years and 4 months. Interment on the 6th at Sellersville. Services by B. F. Luckenbill, J. Kehm and A. M. Fretz.

CLEMMER.—On September 4, 1898, near Clayton, Pa., of dysentery, Bertha, daughter of David F. Clemmer and his wife Sallie, *nee* Schultz, aged 2 years and 2 days. Funeral services were held on the 8th, conducted by A. S. Shelly. Interment in the new cemetery at Mennonite church Bally, Pa.

STUCKS.—On September 12, 1898, near Sanborn, Niagara county, N. Y., sister Elizabeth Shenk Stucks, born June 11, 1821, in Pennsylvania, came to New York in 1836. On the 9th of April, 1845, she was married to George Stucks. Their union was blessed with seven children; two boys and five girls. She leaves to mourn her departure a husband, 7 children and 12 grand-children. Aged 77 yrs., 3 mos. and 1 day. On the 14th the remains were committed to mother earth in the Pekin cemetery. The services were conducted by Jacob Krehbiel. Text, Amos 4: 12, last part.

EBERLY.—On September 13, 1898, near Stevensville, Ontario, Frank Leslie, son of Peter and Mary Ann Eberly, of brain fever, aged 14 yrs., 5 mos. and 8 days. On the 15th the remains were interred in the Hahn cemetery. Services were conducted by Jacob Krehbiel. Text, John 14: 1, first part.

FRY.—On September 13, 1898, near Plumstead ville, Pa., Anna Fry, *nee* Leatherman, widow of Jonas Fry, aged 96 yrs., 10 mos. and 26 days. Interment on the 17th at Deep Run. Services by Allen M. Fretz, assisted by John Gross and John Leatherman. Text, Isa. 57, 2.

WAGNER.—On September 14, 1898, near Williamsville, Erie county, N. Y., Daisy Belle, only and beloved daughter of Joseph and Laura Wagner, aged 7 months and 14 days. On the 16th the remains were interred in the Harris Hill cemetery. Services were conducted by Jacob Krehbiel, assisted by Peter Rhodes. Text, 2 Kings 4: 26.

LATSHAW.—On September 16, 1898, near Congo, Pa., from the effects of the heat and bowel complaint, Maria Latshaw, widow of the late John Latshaw, aged 61 yrs., 2 mos. and 5 days. Deceased was the daughter of David and Catharine Hiestand, and the mother of 8 children, of whom, 4 sons and one daughter survive her. She was a faithful member of the Hereford Mennonite church. Her remains were laid to rest in the cemetery there by the side of her husband. Funeral services on the 20th, conducted by W. S. Gottshall and A. S. Shelly, the former speaking at the house from Gen. 24: 56, and the latter at the church from Heb. 11: 13.

ROTH.—On September 16, 1898, in Milford, Bucks county, Pa., Samuel Roth, aged 84 yrs., 9 mos. and 3 days. On Wednesday, Sept. 21st his remains were buried upon the West Swamp burial grounds. Funeral services were conducted by A. B. Shelly, who spoke from 1 Sam. 25: 1.

FRETZ.—On September 16, 1898, at Sommerville, New Jersey, Reed Fretz, resulting from his having violently thrown from his vehicle by his horse becoming unmanageable, aged 48 yrs., 5 mos. and 26 days. Interment on the 19th at Deep Run, from the residence of his brother Amos at Pipersville, Pa. Services at the house by Rev. Brown, of Carversville, at the church by Rev. Allen M. Fretz. Text, Psalm 23: 4.

STAUFFER.—On September 17, 1898, in Milford, Bucks county, Pa., Martha, *nee* Shelly, widow of the late Henry Stauffer, aged 84 yrs., 8 mos. and 25 days. On Thursday, Sept. 22d her remains were laid to rest within the East Swamp graveyard. Funeral services were conducted by O. H. Melchor and A. B. Shelly, the former speaking at the house on 2 Cor. 5. 1, and the latter at the church on Gen. 48:21.

Contributions.

For Heathen Mission, received during August.

From Berne, Ind., $20.10; Stevensville cong., Ontario, $1.16; Loretto, S. D. cong., $20.00; Salem cong., Dalton, Ohio, $8.88; North Alexanderwohl Mission Circle, Kan., $6.00; Cong. at Aurora, Neb., $5.00; Cong. at Berne, Ind., $63.52; North Lehigh, Kan., $8.67; Cong. of South Germany, $17.00; A. A. Sommer, Cal., $1.50; Eden cong., Schwenksville, Pa., $12.00; a friend of missions, Wisner, Neb., $10.00; members of Clarence Centre cong., N. Y., $13.50; Rosefield cong., S. Dak., $2.55.

Gratefully acknowledged.

Brainerd, Kan. GUSTAV HARDER, Treas.

For General Conference Home Mission Work. Received from May to August.

From B. F. Welty, Newton, Kan., $5.00; Cong. at Whitewater, Kan., $5.65; Bethel College cong., Newton, Kan., $11.16; West Zion cong., Moundridge, Kan., $18.17; Bowmansville cong., Pa., $5.18; Cong. at Bluffton, Ohio, $50.85; Part of conf. collection at Dallas, Ore., $27.50; Euger cong., Oregon, $1.85; Scenter, Ore., Scio, Cong. at Irving, Ore., $6.00; Cong. at Paso Robbles, Cal., $20.00; Cong. in Southern California, $12.60; Cong. at Colfax, Wash., $33.30; A. A. Sommer, Cal., $1.00.

The following contributions received during last March were through an oversight not acknowledged in the "Mennonite" at the time: From Souderton cong., Pa., $4.00; Wadsworth, Ohio, cong., $3.00; Cong. at Bowmansville, Pa., $5.10; Springfield cong. Pa., $2.05; the Stobbe brethren, Greenpoint, N. Y., $5.00; Harleysville, Pa., Union S. S., $6.20; First Mennonite cong., Phila., Pa., $13.80; Saucon cong., Pa., $6.85.

Gratefully acknowledged,

Schwenksville, Pa. W. S. GOTTSHALL, Treas.

Contributions to Mennonite Home, Frederick, Pa.

CASH DONATIONS.—June, H. F. Stauffer, Limerick, Pa., $5.00; A. B. Shelly, 50c. July, Springfield and Saucon congregations, $28.60. August, West Swamp cong., $14.00; East Swamp cong., additional for April, $1.00. Septem-ber, Boyertown cong., $1.50; Mrs. Wamboldt, Philadelphia, $1.00; Miss Sylvanias Kilkert, Philadelphia, $32.00; For meals at anniversary, $34.75, collection $19.85, horse feed $9.00, bread etc. sold $3.45, percentage at stand $8.45.

ANNIVERSARY DONATIONS.

Schwenksville Cong.—Mrs. John Allebach, 1 can pickles, 1 can chow-chow; M. C. Gottshall, 2 hams, ½ bu. potatoes, 6 lbs. butter, 2½ bu. oats; Hannah Heimer, 1 basket tomatoes; M. M. Kremer, 1 fancy cake, 1 can pickles, 1 can chow-chow; Kratz & Smoyer, 1 ham, 2 fancy cakes, 2 baskets grapes; J. R. Allebach, 1 ham, 2 lbs. coffee, 4 lbs. sugar, 1 cake, 1 cup jelly; S. H. Longaker, 4 bu. oats, cash $6.00, used in stall breed for anniversary; Bertolet, Cong.—Jonathan Gilbert, 3 doz. eggs, 1 can pickles, 2 bu. oats; Isaac Hunsberger, 2 doz. cinnamon buns, 3 loaves bread, 2 pastries; J. B. Bertolet, 1 pot pickles, 1 pot beets; Mrs. H. Updegrove, 2 qts. milk, 1 pot pickled cabbage, 1 layer cake; Lizzie Updegrove, 2 lbs. sugar; Mrs. I. W. Stetler, 3 fancy cakes, 16 lbs. beef, 3 qts. cream, 3 qts. milk, 2 lbs. coffee, 2 lbs. sugar, 1 bag salt, 1 qt. vinegar; grapes, 1 pot red beets, 1 pot beans, 1 pot apple sauce, 2 doz. eggs, 4 cups jelly. Boyertown Cong.—J. B. Bechtel, 3 cans cabbage; Mrs. T. J. Renninger, 1 cake; Mrs. Frank Gottshall, 1 pot cabbage, 1 peck tomatoes; A. T. B. Stauffer, 1 barrel pears; J. B. Wile, ½ bu. potatoes, 1 can peaches, 2 cakes, 2 doz. eggs, 1 pot cabbage, 1½ bu. oats; Unknown, 2 hams, 2 doz. eggs, 2 bu. oats, 2 bu. corn Philadelphia Cong.—Benjamin Bertolet, 2 cakes, 1 lb. coffee, 4 lbs. sugar, 1 pot potatoes, 1 bag salt, 1 pot pickles; Gottshall Bergey, 1 quilt, 2 bu. oats Souderton Cong.—Mrs. H. D. Detwiler, 1 box peaches, 1 cake; Springfield Cong.—Mrs. H. S. Landis, 2 pillow cases, 1 sheet, 1 towel. Friends at Frederick, Pa.—Mrs. Herbst, beef tongue; Mrs. Hiltebeitel, 3 heads cabbage, 1 jar apple-sauce; Mrs. Faust, 1 can milk, 1 jar pickles, 2 lbs. butter; Mrs. Northood, 1 pot potatoes; Mrs. Leister, 1 qt. milk; Green Tree Creamery, 2 lbs. butter; Miss Alice Steltz, 4 lbs. sugar; Mrs. Dengler, flowers; Dr. G. A. Weider, 5 chickens, 2 doz. tomatoes, ½ gal. canned pickles. East Swamp Cong., additional for April.—2 lbs. tea, 1 qt. dried currants, 2 jars fruit, 1 lb. dried elderberries, 1 can blackberries, 1 jar apple butter, 1 sheet, 3 pillow cases.

Donations previous to September.—A. T. B. Stauffer, 100 sheaves cornfodder; D. E. Stoudt, lot of smoking tobacco; A. S. Shelly, 1 beef sausage; Wm. G. Moyer, carpet for 1 room; M. C. Gottshall, 1000 lbs. straw; Mr. and Mrs. W. B. Gottshall, 2 white spreads; Mrs. Ed. Smith. can lard, 1 jar currants, jar peaches, 1 lb. rice, 1 lb. coffee.

Gratefully acknowledged,

JOHN L. BAUER, Fin. Sec.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language, for Children and Sunday-schools. It is published by the Publication Board of the General Conference. The contents are especially adapted for children. Send for sample copies.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIV. No. 2. Quakertown, Pa., November, 1898. Whole No. 158.

They also Serve.

"They also serve, who only stand and wait."
Take comfort from that thought in lonely hours,
When naught seems set aside for you by fate
To do; while others have far richer dowers,

With days brim full of hope and work and love;
Full to the brim, and haply, running o'er.
The angels, watching from their homes above,
Can see how sad the waiting is; how sore.

But if the waiting is not all in vain,
If those who wait are serving truly, too:
Oh, then they need not mind the nameless pain,
But think it is the part they are to do.

And peace and rest will fill the lonely days [woe,
That once were filled with naught but pain and
For, though we cannot understand his ways,
Enough to know our Father wills it so.

Eastern District Conference.

Proceedings of the 100, session of the Eastern District Conference, held in the First Mennonite church, Philadelphia, Pa., on Monday and Tuesday, Oct. 4th and 5th, 1898.

The Conference services were held on Monday evening and were conducted by the Brethren H. G. Allebach and A. S. Shelly, each preaching a short but practical and thoughtful sermon, the former speaking from Eph. 5: 27, and the latter from 2 Cor. 6: 1.

TUESDAY 9.30 A. M.

Singing from Pentecostal Hymns, Nos. 260, 259 and 237, an English prayer by A. M. Fretz; Scripture lesson, 2 Cor. 3, and a part of the 4th chapter, and German prayer by the President.

The following members of Conference were present. Ministers: A. B. Shelly, Solomon Ott, L. O. Schimmel, J. S. Moyer, N. B. Grubb, A. M. Fretz, W. S. Gottshall, A. S. Shelly and S. H. Longaker. Evangelist, Silas M. Grubb. Deacons: Aaron Landis, Lewis Schleifer, Gerson Bowman, James Funk, Aaron Rickert, John O. Schimmel, Moses C. Gottshall, Peter R. Klein, Joseph B. Bechtel, William G. Moyer, Reuben Strunk, and Christian Musselman. Delegate, William M. Gehman.

The minutes of the former session were read and adopted.

The Secretary of the Board of Managers of the Mennonite Home gave an oral report of the affairs in the Home which proved satisfactory and in time will appear in print.

The Treasurer of the Home reported that there was a balance in the treasnry of $150.39. The Financial Secretary reported $100 on deposit bearing interest.

The Board of Managers of the Home through its Secretary proposed the following Amendment to the Regulations to be considered at the next session of Conference:

a) To be added as Sec. 8 under Art. V.

The Board of Managers may temporarily admit to the benefits of the Home, persons of any age, to whom for the time such a retreat would be an evident blessing. The conditions of such admission shall be decided by the Board in each case according to the circumstances.

b) To be added as a part of Sec 1, Art. V.

Provided, that in order to be admitted under the provisions of this section without paying an entrance fee, a person must have been a member of the Mennonite church for at least five years immediately prior to his or her application.

Conference directed these propositions to be published in the minutes of the Conference and with the next Conference notice.

The Home Mission and Church Extension Committee submitted the following report: There was a time when to be a member of this committee meant very little, but as the work of the committee is extended and the difficulties increase, we begin to realize that our work is very important. The past year was not without encouragements as well as discouragements. In some of our expectations we were sadly disappointed, in others agreeably surprised. In many of our experiences we felt our weakness, and in others we had greatly to contend with the weakness of others. To report all the details of the year's work would be both impossible and unwise, but in a general way we can report the following from the different stations under our supervision:

Allentown.—Since the last Conference the German Baptist church has been secured for the holding of our services which were regularly held by the different brethren coming over from Saucon. We have rented this for the collections that are lifted in our services and thns this place has been served without any expense. The attendance has been improving since we are in the church.

Germantown.—This place has been served very acceptably during the past year by Bro. Silas M. Grubb, services every Sunday morning. The Sunday school is in a good condition. A Christian Endeavor Society was organized in July, which so far has conducted the Sunday evening services. It is expected to establish preaching services in the evening also, making two services every Sunday. Two persons were admitted during the year and requests were made to start a catechetical class. The prospects are brighter than for years. Bro. Joseph B. Bechtel, of the Philadelphia congregation, has been elected acting deacon for the present time. The members present have issued a formal call to Bro. Silas M. Grubb to become their pastor.

Boyertown.—At she close of Bro. Clymer's second year of his appointment he handed in his resignation and it was accepted. The committee succeeded in procuring the services of Bro. H. G. Allebach, and the congregation accepted the appointment of Bro. Allebach to serve them as their pastor for one year.

Pottstown.—The same may be said of this place as was reported at the last Conference, only that the business situation of the town is improving slowly, and this will make the prospects for the church more hopeful. Owing to the fact that the former pastor, W. S. Gottshall, could not attend to the work at this place as much as the needs of the place demanded, and the pastor at Boyertown could also work this place more conveniently and satisfactorily to all, along with his work at Boyertown, therefore it was agreed that W. S. Gottshall resign his appointment as pastor of the Pottstown church and Bro. H. G. Allebach was appointed to take charge of the congregation. On October 2, 1898, the congregation unanimously decided in favor of the action by the committee and Bro. Allebach became their pastor for one year.

While the congregations of Boyertown and Pottstown are thus well supplied and the support from these small congregations is not sufficient for the needs of the pastor and his family, the committee recommends that Conference render such support as it may deem necessary to carry on the work properly.

In looking over the field and into the condition of some of our congregations we feel that there are other places that would need the help of the committee if the opportunity were given.

The committee has not heard that the Resolution of Conference in reference fo the organization at Quakertown has materialized.

The committee also feels that there are two things that are especially needed to carry on the work of the church; consecrated young men that are willing to make a sacrifice, and more liberal contributions to the cause of Home Missions.

TREASURER'S REPORT.

	Dr.	
Received of former Treasurer the balance of		$20 8
" from Conference Appropriation		50 0
	Cr.	
Paid incidental expenses to A. S. Shelly		$ 4 25
" " " to N. B. Grubb		10 50
" " " to W. S. Gottshall		88
" Rent in Allentown		24 00
Cash in Hand		21 01
		$70 62 $70 62

Respectfully submitted,

The Committee { N. B. GRUBB, Pres.,
W. S. GOTTSHALL, Sec.,
A. S. SHELLY, Treas.

The report was taken up for discussion.

Resolved that the committee find out between now and next Conference what the congregations that have been under their care desire in respect to the relations between them and the committee.

Resolved to adjourn until 1.30 p. m.

Bro. Solomon Ott led in prayer.

TUESDAY 1.30 P. M.

Hymn 292 was sung and Bro. J. S. Moyer led in prayer.

Home Mission work continued.

Resolved that Conference allow $12 per month for services at Pottstown until next Conference.

Resolved to allow $50 for the work at Germantown until next Conference.

Bro. A. B. Shelly explained the situation at Quakertown and gave satisfactory reasons for their delay in organization.

The report of the Home Mission Committee was accepted.

The following proposed amendment to the Constitution of the Conference was read and ordered to be published in the minutes and with the notice of the next Conference.

Continued on Page 12.

For "The Mennonite".

What Excuse Can a Christian Bring for Not Laboring in the Cause of Christ?

[Read before the Christian Endeavor Convention at Danvers, Ill., by J. A. Baer, Summerfield, Ill.]

This important topic is well worth our time for consideration. It would hardly be necessary to mention the duties of a Christian, though I believe it would be good practice if we would oftener think over what it really means to be a Christian; however, not to leave it at that but to act, and live accordingly. How many evils could be avoided! And things that may have the tendency to bring us farther away from Christ, our ideal of life, we would dispense with.

To become a Christian means to become the property of Christ. Now if we are the property of Christ, should it not be our highest aim in life to become like him and serve him. Yet to do this requires unceasing labor and self sacrifice. Yes we must become humbled down to the bottom of our beings. The command Christ gave his disciples in Matt. 28: 18 is, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I commanded you." In John 3: 16 we read, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Our duty is to win and save souls beginning at home cleansing our own hearts. The motive of that duty is to be the love toward God our Heavenly Father and our fellow men.

Friends, the Christian has the grandest work or duty to fulfil of all humanity. It is a soul-winning business. This world may have and has its attractions. See the rush in every day life for wealth, fame and honor. Yet in the face of all that this world can offer, it can not give what the Omnipotent has given, a Christ, a Redeemer, a Savior of souls. We should be clearly and vividly impressed with the great truth that each in his own sphere should live as Christ lived for the redemption and exaltation of his race. What the Christian has to cheer him on his journey, is the blessed assurance that his labors shall not be in vain and shall not remain unrewarded. We may ask what is fame, honor, the treasures of this world to be compared with the treasures of the true Christian that lie in store for him in yonder home, the crown of eternal life. Yet the cross that we must bear, when it burdens us we become weary, indolent and come with the excuse "I can't." However that cross if rightly borne shall be no burden, but support you. How often has that very word served as an excuse before men, when we would rather not labor, or when we really have thought we were not capable of undertaking an untried task to us. Yet how easily may we overcome it if we will only try. Shall we come with the excuse that the work we are doing is not appreciated by our fellow-men? Have we not yet learned that ingratitude is the wages of this world. The poet says—

> For God hath marked each sorrowing day
> And numbered every secret tear,
> And Heaven's long age of bliss shall pay
> For all his children here.

Or can we come with the excuse that our health will not permit us to labor in the cause of Christ? This is perhaps the most critical excuse we can give, however let us see whether it holds its own. The missionary or pastor of the church spreading the Gospel in an extensive form, may through loss of voice or some other derangement, become disabled to fulfil his actual position, yet can he not through his actions do good, write his name in kindness in the hearts of all he may come in contact with thereby serving his Master. And in how many other ways, too numerous to mention can we serve our Master! How many have upon their dying bed done much good, exerted great influence. How many a youth's life has been changed through the words coming from the dying lips of parents, a brother or sister, and how many a young man's life has been saved from the drunkards den or the path that leads to eternal destruction, that could perhaps not be influenced by other words than those rendered by the dying lips of a true Christian friend. If we can not labor in the good cause in the way we may be accustomed to, we can labor in another.

> If you cannot in the harvest
> Garner up the richest sheaves,
> Many a grain both ripe and golden
> Will the careless reaper leave.
> Go and glean among the briars,
> Growing rank against the wall;
> For it may be that their shadow
> Hides the heaviest wheat of all.

These excuses referred to may do to well before men; he knoweth not the heart. But before the scrutinizing eye of God our Heavenly Father they will fade as a dim mist before the sun of eternity. In my estimation there is no excuse which we may feel justified to tender before God or man for not laboring in the cause of Christ. The great trouble my Christian friends, is, that we would have others to know that we would be followers of Christ, but we ourselves would rather fold our arms and look on. Or when our Christianity is put to a thorough trial before man we would carry a little water on both shoulders or pull always with the largest crowd. More than that, we would like to be that shining light way up yonder where man would bow before us, not willing to climb the ladder gradually, and be secure as we go. How much more good could be accomplished if we did not seek our own honor as much, and leave all honors to him to whom they justly belong. Yes, the striving for honor has done as much as anything to prevent the usefulness of man. But all this must be overcome if we would be faithful followers of Christ. God wants willing workers without a thought of fame. Let us lay aside and cover those leaves we have sullied over, turn a new leaf in the book of life, the errors we have made let them be forgotten, improve the present moment, and may each leaf thereafter be lived well in accord with what the poet says—

> He liveth long, who liveth well,
> All else is life but flung away;
> He liveth longest who can tell
> Of true things truly done each day.
> Then fill each hour with what will last,
> Buy up the moments as they go;
> The life above when this is past
> Is the ripe fruit of life below.

For the "Mennonite."

What is Man?

BY D. G. OBERHOLTZER.

In order to look with profit into this subject we must commence in the beginning. When God created man we find that He created man in his own image. What does that want to teach us? That we should be like Him in mind. Let this mind be in you which was also in Christ Jesus, Phil. 2: 5. When we speak of man we mean the whole human race. When God had created man he was pleased with him and gave man dominion over every living thing on earth. Man was next to the angels, as David says in Psalm 8: 5. "For thou hast made him a little lower than the Angels and hast crowned him with glory and honor." If we consider the happy state of our first parents when God set them in the garden of Eden, before they ate of the forbidden fruit, they were without sin in the world, but since they ate of the forbidden fruit sin entered into the world, so that we are all sinners from nature and cannot deny it, as the Apostle Paul says in Rom. 3: 23, "All have sinned and come short of the glory of God." Since God loved his people he offered His only begotten Son, our Lord, to be crucified for the salvation of our sins, and says in His holy word, "Whosoever believeth on Him shall not perish but have everlasting life." Believeth on Him. Nearly all people confess to believe on Him. Is that enough to save us from our sins? No! He says in his word, "He that believeth on me, let him take up his cross and follow me." This requires more than a mere historical faith. It requires a living and actual faith. There is a cross to be carried, a burden to be borne, persecutions to be endured, many trials and tribulations to be undergone, as spoken of in John 16: 33. "These things I have spoken unto you, that in me ye might have peace, in the world, ye shall have tribulation, but be of good cheer, I have overcome the world." So Christ comforted his disciples. Dear reader, God also says, if you want to follow me keep my commandments. But how little are His commandments heeded by so many who profess to be Christians. We call them nominal Christian, but they are no converts. Man is endowed with a free will. He can serve God or mammon, but not God and mammon. He will forsake one or the other.

Want of reverence for God and the institutions of true religion is the cause of national decay at present, as well as in the days of the kingdom of Israel. "Be not deceived for God is not mocked for whatsoever a man soweth that shall he also reap." Let us pray to our God in the words of a noted hymn writer:

> My faith looks up to thee,
> Thou Lamb of Calvary,
> Saviour divine;
> Now hear me while I pray,
> Take all my guilt away;
> O, let me from this day,
> Be wholly thine.

The Bible tells us that sin can not enter Heaven, therefore in order to enter into that Heavenly kingdom we must be free from sin. But can we come in that state? Surely! His holy word says, "His blood cleanses from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John, 1: 9. Considering that God created man with body and soul it is also his duty to nourish both with food. It is his duty to work for his living. God's word says, "In the sweat of thy brow thou shalt eat thy bread." But what about the spiritual life? "Seek ye first the kingdom of God and its righteousness and all these things shall be added," says the word. Now which is the most important? The apostle Paul says in Gal. 6: 4, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." By this we learn that it is the duty of all parents to bring up their children in the fear of the Lord. Man, a sinner in his natural state, must like Naaman accept salvation in God's way and in an humble, believing and submissive spirit. The penitent who exercises faith in Jesus finds his old nature taken away and a new creature taking its place. God's spirit gives witness to our spirit that we are born anew. Dear reader, if you have obtained that blessed assurance let me advise you to do what an apostle says, "Watch and pray that you enter not into temptation." We still have the promise that God will not leave nor forsake his people.

The horse, no sooner is its head turned homeward than it trots and goeth cheerfully. And shall not we, who deem ourselves wiser than the horse, go to our home cheerfully?—Ivan Parrin.

What is it that is to be obtained through the Ladies' Aid Society.

JENNIE B. BAER.

[For THE MENNONITE. By request of the L. M. S. Convention at Danvers, Ill.

It is not such a long while since, when the work of women in the church was looked upon with disfavor, and especially was *organized work* of Christian women discouraged in many ways. Yet under all the disparagements, Providence has been indicating more clearly that there were unoccupied fields of Christian activity, and has also on the other hand, created a willingness for service in these neglected spheres. All this applies to the organized work before us for our consideration.

While our Societies have nothing to boast of in our past record,—save of our neglect of duty, of zeal, and of devotion and many short comings,—yet we have great reasons for devout thankfulness for the blessings which have crowned our efforts to this time. And when we ask ourselves, what is it that is to be attained through our organized and united efforts, we would say in answer to the manifold demands, accomplish that which God indicates to us in the greatest fields of Home and Foreign Missions.

Woman's first mission too, is beginning at Jerusalem, that is, at home. Here she is queen, and some one has well said, that in this sphere she rules the world. With such a vast dominion laid at her feet, woman exerts a far reaching influence; for who can tell what vast possibilities may be developed in the young boys and girls who will occupy future places of high trust and responsibility at present under our care.

Then comes the Sunday school with its thousands of Christian women who help to sustain and carry on this good work. Here woman comes in personal contact with the rising generation, to exert over them an elevating and ennobling influence. Here she has the opportunity to sow the good seed which will spring up and bear fruit for eternity. Oh, if the Christian women of our land would put forth more earnest effort to consecrate their own children like Hannah of old, how many more Samuels would we have, and how many less prodigal sons! How many men occupying responsible positions might rise up to day and acknowledge their indebtedness to the influence of their noble Christian mothers.

Then think of the part Christian women take in church work in general. Have we not innumerable instances where churches at the point of dissolution were held and revived through the prayers of women? Often where men have despaired and given up the struggle, women have still hoped and persevered in the face of severest opposition and contention. Yes, and in how many instances does she not hope against hope, and in untiring, unflagging interest inspire others to new activity.

Therefore we would say let her pray and prophesy like the holy women of old for the edification of the church. We would not advocate that she should appear before public assemblies as her brother man, since we know there are innumerable other avenues open for usefulness. Let her therefore with her peculiar graces and gifts wield her influence that will often outstrip that of others who occupy conspicuous and exalted positions in public life.

Again we would call attention to the pastoral work which women can do. Is she not especially endowed with the gifts of tongue, of sympathy and of endurance in service, and therefore also especially adapted to work among the sick, the poor and the afflicted? Who can number the wounded, the broken-hearted, the fallen and outcast who have been cheered, comforted and encouraged to take new heart. While the Christian church may often be charged with neglect in this direction, and that outside agencies, such as orders, lodges and the like, are to step in and fill out this grap as some would say, yet we candidly, without an apology, ask where is there a more unselfish service rendered than from consecrated Christian women? Therefore we say Christian women are especially called of God to sympathize with the less fortunate, to lift up the fallen, visit the sick, clothe the naked, and thus lead many into the kingdom of God. Let us rouse ourselves to every opportunity and employ our talents to the glory of God, that at last it may be said, "She hath done what she could."

And yet you may ask what need is there of organized Women's Mission work? And do you say for a pretext and excuse, that individual women, single handed, can just as well undertake and carry on this work assigned to us? I say verily not. Does not experience and a thousand facts prove the very opposite? For consider the inspiration and encouragement and helpfulness that comes to us through our monthly meetings, and these our annual gatherings. Do we not often leave these places with new resolutions to be more faithful in our work at home, in the Sunday school, the church and in our various callings in life? And is it not by co-operation and mutual work that we become better acquainted with our own needs and the wants of others? In passing on to the great field of Foreign Missions, have we not unlimited opportunities and boundless territories to engage our activities? Think of the millions there steeped in sin and degradation of the most appalling kind. Again and again statistics have been arranged before us, telling of the countless multitude that can only be reached through woman's work. Think of that Oriental Caste and the iron-barred Zenannas, whose doors were closed for long years against Christian work. Think of the millions of young widows and girls whose lives have been doomed to perpetual misery, without a ray of hope to brighten their gloomy and pitiful existence.

Did you hear how God has used women to penetrate into that darkness, and open the doors for a better day to dawn upon those poor creatures? Indeed, the members of our society need not be ashamed of their needle and thimble as *stitch* by *stitch* they finish the garment to go forth on its errand and mission. For was it not the deft needle of a missionary's wife that was used to unlock the doors? While working on a simple piece of embroidery, she attracted the attention of the inmates of those secluded prisons. They were led to reason that if Christian women could do such work they also might learn the art. And by the cordial consent of the Master of the Zenanna, a Christian woman was welcomed within the veiled chamber to give instruction to its inmates. Thus while skill fully with thread and needle she wrought those beautiful patterns, she seized the opportunity with love and mercy, to prepare the way for the glorious Gospel to the benighted millions. And to day the doors are wide open for Christian women the world over.

Do we not see this, whether we turn to China or India, to Africa or the Isles of the Sea, or the downtrodden and abused heathen within our own borders? And is it not the latter, the poor Indian, who has especially attracted our attention and engaged the service of our Societies? And many undeniable facts give proof that our work there has not been in vain. But it is not only service, offered through manual labor, that we are to render. For if it were that alone, then we would fall far short of accomplishing that which is the true object of our calling. While we know that presents and garments and acts of charity often cheer the laborer in the field, and touch the heart of the receiver, yet these acts and deeds should not be an end in themselves — Does not ever so much depend on the *spirit* of the *giver*, and upon the spiritual atmosphere of our Societies?—Think of the innumerable obstacles to be overcome by the laborer in the field! Here at home we have our regular church services, our different societies meet at their stated times, we can hold Christian fellowship, and what numberless restraining Christian influences are cast about us in our daily walk and life. But think of those who are out in the field, laboring under so many adverse circumstances. The laborers themselves are they not "of like passions with other men?" Are they therefore not liable to be influenced by their surroundings, and often, too, yield to their own inclinations? Think of the daily sights and sounds to which they are exposed, and the corrupting atmosphere which they must often breathe! Does not their lot appeal to us? Do they not need the prayers and sympathy and co operation of our Missionary Societies?

Therefore we say, our Societies should aim to attain a deeper spirituality among themselves. Cultivate the spirit of prayer. Kindle a sense of gratitude for what God has done for us. Then there will be a stronger manifestation to cheer and encourage the workers, at home and abroad, in various ways, and by those means which Providence has placed within our reach. And as a reflex influence of such services, we shall also see the grace of giving more largely developed, more cheerful, willing activity, and the Spirit of unity will be more *real*. And we will consider it a privilege and a joy to be permitted to serve our Lord and Master. And while we persevere in this service, we will experience it more and more that our labor is not in vain in the Lord. and those of us so often sowing in tears, have the precious promise, at last, we may reap in joy.

—Bluffton, Ohio.

A Meek and Quiet Spirit.

The apostle tells us that a meek and quiet spirit is, in the sight of God, a great prize. It is also a great comfort and value to one who possesses it. The duties and incidents of this life are often very perplexing. Notice that mother with several small children to look after and the cares of the household pressing upon her. Or notice that father with his farm to manage, or his shop to direct, or his business affairs pressing upon him. How are they to escape worry and perplexity? There is one never failing remedy. It is this: In the morning, before taking up the work of the day, spend a few minutes in a quiet nook, seeking the blessing of a meek and quiet spirit. God has often, in answer to prayer, quieted the chafed and worried spirit, and He stands ready to do so for every one who devoutedly seeks that great blessing. This is not a mere guess; it is only a bit of actual, personal experience. Try the plan for yourselves.—*Religious Telescope.*

God's guarantee to the world is God Himself. That He is, and that he is what He is, is an assurance more solid than the pillars of the world. If we trust Him at all, it is on this ground; and on this ground alone we do trust Him wholly. He is absolute security to the mind and heart of man.—Horatio Stebbins.

"Let no sorrow escape from you without leaving its blessing."

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., NOVEMBER 1898.

The Conference and Sunday school Convention of the Northern District was held in the Bethel church, Mountain Lake, Minn., on Oct. 24th to 26th. The report has not reached us as we go to press. The programs contained many interesting subjects for presentation and discussion.

After some weeks of comparative rest at his home in Bluffton, Ohio, and of preparation for a new campaign of work, Bro. J. B. Baer is now on a tour through Texas to follow up our scattered members in those new settlements. From Texas he will probably go to Oklahoma. The field is growing in various directions and the work is becoming more urgent all the while.

Since the above was written the sad intelligence has been received that Bro. Baer has been taken ill at his home before starting on his trip, and is now lying in a critical condition with fever. Let us remember the dear brother before the throne of grace.

The work at Frederick, Pa., (Bertolet Church) has been widened out by the establishing or rather re establishing of a Sunday-school. Years ago there had been a school here, the first of its kind in the neighborhood, but for many years of late the work had suffered neglect. The school was opened on Oct. 9, with forty members. The second Sunday the number increased to fifty six. The C. E. society which has a history of several years' active work, has good material for a supply of teachers for the school.

The interesting minutes of the Middle District conference make it evident that the gathering at Danvers was a notable one. Perhaps no conference ever held in any part of our church was looked forward to with keener anticipations, arranged for with more intelligent forethought, and productive of more far-reaching results than this one. We rejoice at the evidence of wide-awake and energetic activity in the Lord's work, and we shall watch with keen interest the further developments especially along certain lines, among them the important question of the proposed educational institution. There was, moreover, a full measure, "pressed down and running over," of good things. Besides the conference with its papers and addresses on live topics of the day including an address by President Blanchard of Wheaton College, and its nightly evangelistic meetings at various points in the surrounding community, there was also the Sunday school convention, the Young People's convention, and the convention of Ladies' Mission Societies. We are glad that much of this feast can be shared by the *Mennonite* readers. We shall serve that put at our disposal in successive courses as space will permit.

Eastern District Conference.—Continued.

In case a congregation needs the help of the Home Mission and Church Extension Committee and does not make the proper request to the committee, the committee shall make recommendations to the Conference accordingly, and Conference shall authorize the committee to do for the congregation what seems best to the welfare of the congregation.

Resolved that all standing committees shall be continued until next Conference.

The Publication committee presented their report and it was accepted.

CONFERENCE TREASURER'S REPORE.

Dr.

Balance in hand October 6 1897	$321 80
Received rent from Germantown church	112 50
" from First Mennonite church, Phila	32 94
" " Deep Run congregation	2 06
" " Souderton "	6 00
" " West Swamp "	29 16
" " Flatland "	5 48
" " Bertolets "	6 68
" " Pottstown "	28 00
" " Hereford "	60 23
" " Schwenksville "	8 01
" " Upper Milford "	27 07
" " " " Sunday School	21 28
" " Interest on a note	7 00
" " Catechisms sold	2 10
	$667 91

Cr.

Paid to W. S. Gottshall for services at Pottstown	$ 90 00
" to Silas M. Grubb " " at Germantown	100 00
" to A. S. Shelly for Home Mission Committee	50 00
" Interest on Pottstown church	56 00
Balance in hand	365 91
	$667 91 $667 91

A. S. MOYER, Treasurer.

The report was accepted.

Resolved that the Treasurer be supplied with printed postal cards to acknowledge the receipt of contributions.

On recommendation of the West Swamp congregation, Bro. S. M. Musselman was licensed as an Evangelist.

The Committee on the By laws to the Constitution of the Conference laid their work before Conference but as it was not completed Conference directed that the committee be continued to finish their work and put it in print and circulate among the congregations at least 30 days prior to the next session of Conference.

The Secretary read the resignation of Bro. S. M. Rosenberger, a member of the Publication committee, but it was decided to lay it on the table.

W. S. Gottshall spoke on the need of becoming better acquainted with the history and doctrine of our church and urged all to a more diligent study thereof and suggested that more such subjects be discussed at our Conference meetings.

It was decided to hold the next Conference in the Upper Milford Mennonite church in accordance with the provisions of the Constitution.

Bro. L. O. Schimmel offered prayer and the chairman pronounced the benediction.

A. B. SHELLY, Pres.
W. S. GOTTSHALL, Sec.

Middle District Conference.

Eleventh session of the Middle District Conference, held at Danvers, Ill., Sept. 28 and 29, 1898.

By Tuesday evening, Sept 27, upwards of 200 delegates and visitors had arrived at Danvers and Carlock. All found hospitable friends who welcomed them to their homes. The kind people of Illinois had made all necessary arrangements to entertain the visitors. One could not help being favorably impressed with the systematic arrangement made for all the meetings and the entertainment of the visitors. An incidental lesson might be learned from this by many a one. Perhaps no conference in our district was so well planned for before this one.

The conference sessions were held in a tent of a seating capacity of about 2000, on the f ir ground five miles north of Danvers. This place was chosen because there was no church large enough in the community to accommodate all the people. There are a number of Mennonite churches within driving distance of this place. This naturally swelled the number of visitors for the conference. The first day perhaps 1500 people were assembled, and the second day there were by actual count upwards of 2000 people present.

The conference sessions were held in daytime only. There being 35 Mennonite ministers in attendance, evening services were held in Danvers, North Danvers, Carlock, and Congerville throughout the week.

Conference was opened Sept. 28, at 9 30 A. M., with singing of "Praise God, from whom all blessings flow." After the reading of Psalm 33, S F. Sprunger delivered the opening address. J. H. King followed with an address of welcome, to which J. B. Baer made a response.

All the churches of the conference were represented by delegates, numbering in all 112 votes. Seventeen visiting ministers were given one vote each, making a total of 129 votes To all present was extended an inv tation to take part in the deliberations.

The Silver Street Mennonite church near Goshen, Ind., applied for admission into the conference, and by a unanimous vote was received. Formal greetings were read from P. S. Lehman, Berne, Ind., and John Moser, Bluffton, O , to which the secretary was instructed to make reply in behalf of the conference.

The time for the different sessions was announced for the forenoon, 9 to 12, afternoon, 1.30 to 4, and evening, 7. The chairman appointed as committee on resolutions M. S. Moyer, J. C. Mehl, and N. C. Hirschy, and as reporter to THE MENNONITE, N. C. Hirschy.

The minutes of the last conference were read, and the reports from the different congregations presented. These reports gave evidence of increased activity in the various branches of church and conference work.

Following these reports came the report of the evangelization committee. This committee reported that they were unable to secure a traveling minister for our work, but that they succeeded so to divide the district among several pastors that all the churches could be officially visited. This work is believed to have been productive of much good.

The committee presented recommendations for further work, which were discussed and then adopted as resolutions:

1. Resolved, That the conference and the committee on evangelization continue their efforts to secure a traveling minister, who, under direction of the committee shall devote his whole time to the work of Home Missions in our district.

2. Resolved, That it be the desire of the conference that from the church at Berne, Ind., and from other churches, ministers should go to Woodburn, Ind., to labor there with the aim of establishing a self-supporting church there. The traveling expenses shall for the time being be paid from the evangelization treasury.

3. Resolved, That Valentine Strubhar be requested to inform the conference or the evangelization committee in regard to the conditions at Cisley Park, Ill., and to suggest a way in which to labor there.

4. Resolved, To thank the congregation at Summerfield and C. v. d. Smissen for the love which they showed the brethren in St. Louis; that at the same time it be the object of the conference to continue to do all in their power to encourage these brethren through ministerial visits and financial support.

5. Resolved, That the conference instruct the evangelization committee to secure J. C. Mehl, of Goshen, Ind., next winter to visit the churches at Clarence Center, N. Y., and Stevensville, Can., and to labor there for a month or more.

The treasurer of this committee gave the following report, which was approved and adopted:

Balance in treasury from previous year	$182.36
Received from the various churches	107.55
Interest due Jan. 5, 1899	4.40
	$294.31
Expenditures during the year	104.42
Balance in treasury	$189.89

In addition to this the congregation at Summerfield, Ill., paid their pastor $25 for traveling expenses to St. Louis.

The educational committee presented its report, stating the work the committee endeavored to do during the year. The report emphasized the encouraging outlook for this new enterprise of establishing a school in our district.

The plan for further work was presented by the committee, under four different heads, together with an appeal to the conference for action on this question. This plan was discussed at length and in a few minor points amended, and then adopted as conference resolutions:

1. OBJECT AND AIM OF THE SCHOOL.

Resolved, That it be the object of our school to offer our young people an opportunity to secure a thorough Christian education at a reasonable expense, to prepare them for the various callings of life. The school shall above all be a preparatory school with an academic course of study. Special opportunities shall be offered to train teachers. The German language shall be upheld. Bible instruction shall have a prominent part. The aim shall be to meet the existing demands of our churches.

The school shall be decidedly a Christian institution. The principles to be upheld shall be those laid down in the constitution of the General Conference of Mennonites of North America.

2. MANAGEMENT OF THE SCHOOL.

Resolved, That for the management of the school nine trustees be elected by the conference, for a period of three years, the terms of the various trustees to be so arranged that each year the term of only three trustees expires. At the first election the three receiving the highest number of votes shall be elected for three years, the three receiving the next highest number for two years, and the three receiving the third highest number for one year.

In case of any vacancy by death or for other reasons, the conference at its next session shall fill such vacancy. The election of trustees shall be by ballot. Any trustee may be re-elected.

It shall be the duty of the trustees

a. To erect and furnish all necessary buildings, and to exercise due care over all property belonging to the school.

b. To collect necessary funds, and to meet all financial obligations of the school.

c. To have in safe keeping all papers and legal documents belonging to the school.

d. To secure and appoint all teachers and other necessary officers of the school.

e. To present an annual written report to the conference.

3. LOCATION OF THE SCHOOL.

Resolved, That the location where the school is to be established shall be determined by the Conference.

A two-thirds vote shall be necessary for a choice. The location shall be determined by this conference.

The final offer of the place where the school is to be located, shall be definite and in writing.

4. SUPPORT OF THE SCHOOL.

Resolved, That to meet the current expenses of the school the money shall be raised through private subscriptions, after the plan that each subscriber agrees to pay a definite sum for a definite number of years.

At the same time an endowment fund shall be raised.

The institution shall limit itself to its resources.

After the adoption of this report the conference proceeded to ballot upon the location of the school. Four churches expressed a desire to have the school located in their midst. Each in turn mentioned the advantages they possess. These churches were Goshen, Ind., Bluffton, O., Berne, Ind., and Wadsworth, O. Only one ballot was cast at this session. Conference closed for the first day with a song, and prayer by J. C. Mehl.

SECOND DAY'S SESSION, SEPT. 29.

The session was opened by singing and the reading of Psalm 149 followed by prayer by Valentine Strubhar. The chairman announced that the forenoon session would be devoted entirely to discussions of topics, and that all business transactions would be postponed for the afternoon session.

Addresses were delivered on the following topics: First, a paper by H. J. Krehbiel, Trenton, O., on "Why do we carry on mission work at home and abroad, and how can we promote it?' There are three reasons why we carry on mission work: a. Christ commands; b. The wretchedness and degradation of the heathen require it. c. It pays both for those who do the work and for those for whom the work is done. There are also three ways for promoting the work: a. To go; b. To help others so they can go; c. To pray to God to send laborers into his vineyard.

Following this came an address by Valentine Strubhar on "Family Worship, forms of, power of, and blessings of."

After this the large gathering of people was especially favored, in that President C. A. Blanchard, of Wheaton College, was introduced by the chairman. He addressed the conference on "Christianity and the Lodge." The following is a brief outline of what he said:

I. What is the use to address an audience of this sort, on such a subject? For this is an audience composed of anti secret society people. There is need for agitation among you to keep yourselves free from the lodge. Again, parents don't know where their children are going. Start your children right and they will go right. Finally, the world needs your help. You have a precious pound. Don't wrap it in a napkin. You, your children, the world, need to be informed on this subject.

II. What do you know about them? This common objection on the part of lodge members he answered by saying:

a. There are books and papers printed both for and against these orders.

b. Some things are open, such as their ceremonies on funeral occasions, their self-praising announcements in papers, and finally, their public meetings, parades, banquets, etc.

c. Conscientious people who once were ensnared and afterward were enlightened, and, like men, like children of God, stepped out.

d. By the character of the man. One may not know what is in a pitcher, but if upon placing one's hand into it, the hand becomes black, there is some indication as to the contents of the pitcher. In proportion as the lodge gets into a heart, a church, a town, Christianity goes out.

III. What can we find out in these lodges?

a. They are just objects for suspicion. Virtue and goodness are always open.

b. They are not like the example and commandment of Jesus Christ. Christ lived an open life; Christian people do so. Christ said, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." (Matt. 10: 26.) Not a lodge member in the world can do that.

c. The members are unequally yoked together.

d. Reports show that they are a waste of money and of time. Odd Fellows get on an average 33⅓ cents for every dollar they pay. The machinery swallows up the other 66⅔ cents of every dollar. Mr. St John, like many other good men, used to go to the lodge. Mrs. St. John got tired of staying alone with the baby. So she said to him one evening, "I'm going along with you to the lodge to-night and we'll take the baby along." "You can't, dear, they won't let you in." "Well, I'll go as far as I can. If they won't let me to the inner door, I'll go as far as the outer door. And if they won't let me go as far as that, I'll go as far as the foot of the stairs and wait there for you. I'll go just as far as I can." St. John knew that she meant it. He did not go to the lodge that night. Seventeen years afterwards he said that he never entered a lodge again, and never will.

e. They encourage men to commit crime, in that they help men in crime.

f. They cultivate carelessness, and expressly discourage economy.

g. They break down a man's self-respect and manhood.

h. They ruin the home and the church.

IV. What can we do?

a. Keep ont.

b. Testify against them.

c. Wait, as in days of slavery. As certain as intemperance must go, so certain the lodge must go.

This address was enthusiastically received. President Blanchard understands his subject, and impresses one strongly of the fact that he is a man, a free man, a child of God.

Immediately afterwards a conference collection was received which amounted to $62.40.

Two other addresses followed on this subject. "Secret Societies—Their Detriment to the Church," by J. C. Mehl, and "How can a church purify itself and keep clean from them," by N. C. Hirschy. This closed the work of the forenoon.

In the afternoon session the school question was again resumed. The result of the first ballot was Bluffton, 49; Berne, 31; Goshen, 16; Wadsworth, 9. A second ballot resulted in an increase for Berne, namely 43; Bluffton, 53; Goshen, 5. The third ballot gave Bluffton 71; Berne, 33; and Goshen, 1. On motion of J. F. Lehman, of Berne, Ind., this vote was made unanimous, by a rising vote of 33 to 6. In this decision it was understood that the school shall be located at Bluffton, only in case Bluffton will make a satisfactory offer for the school.

The trustees were then instructed as to what they should do during the coming year: 1. Receive the offer of Bluffton, and if satisfactory accept it; 2. Secure a definite plan for the building; 3 Collect funds for the support of the school; 4. Prepare a complete plan for the further work in regard to the school, and then report to the next conference.

The conference treasurer reported as follows:

In the treasury October, 1897	$69.34
Expended during the year	77.31
Deficit, October, 1898	$ 7.97

C. AUERNHEIMER, Treasurer.

The election of officers resulted as follows: Chairman, N. C. Hirschy; secretary, I. A. Sommer; treasurer, J. H. Tschantz; programme committee, P. C. Sutter, C. v. d. Smissen, and Joel Lehman; evangelization committee, M. S. Moyer. J. C. Mehl, S. F. Sprunger; school trustees, three years, J. H. Tschantz, J. A. Amstutz, J. F. Lehman; two years, J. C. Mehl, Gerhard Vogt, Peter Stucky; one year, H. J. Krehbiel, J. W. Leatherman, H. P. Krehbiel.

It was decided to hold the next conference at Berne, Indiana.

It was further resolved that the officers elect have the constitution translated into English and have 1000 copies printed in pamphlet form.

Resolved, That a vote of thanks be extended to J. F. Lehman for his services in securing reduced rates for the delegates.

Resolved, That the papers prepared for this conference be published in our church papers, the German in the *Bundes.Bote*, and the English in THE MENNONITE.

The resolution committee presented resolutions sanctioning the drift of the papers and discussions of the conference, and expressing gratitude to the churches at Danvers, and to Almighty God for favors and blessings bestowed.

These resolutions were adopted, and conference closed.

S F. SPRUNGER, Chairman.
N. C. HIRSCHY, Eng. Sec.

God-Given Power to Love.

Loving as we are loved is delightfully human. Loving whether we are loved or not is not easy, but it is Godlike. In the full-heartedness of youth our love goes out in return for kindness and love received. Loving those who love us seems as natural as breathing; and so, indeed, it is. But as we advance in life the Master sets us harder lessons and puts our loving power to test. It seems a hard doctrine that loving fallible and unlovely men should be as the test of our love for a pure and holy and all-loving God. Yet any love worthy of the name, or the only one which will bear testing, is God derived. Only when we look to Him for power to love men do we gain that affection for and sympathy with our fellows which enable us to love others with no thought of their attitude toward us.—*Rev. Dr. Chas. Roades.*

"The best evidence of piety is submission to the will of God. 'Ye are my friends if ye do whatsoever I command you,' says Christ."

The Sunday School,

and Young People's Department.

EDITED BY S. M. ROSENBERGER.

The importance of "spare moments" can hardly be overestimated. Indeed, it seems to me that in the great work of building character they are of greater significance than the time occupied by us in the pursuit of our various occupations. Their import dawns upon us when we read the old saying, "The devil finds some mischief still, for idle hands to do." It reminds us of the possibilities for evil that lurk in hours not devoted to our accustomed round of duties. Again, when we call to mind the saying, "A minute lost is lost forever," we are reminded of the fact that spare minutes misspent are minutes which, to say the least, are time lost forever. Or again, when we recall that it is after all the little things that count for the most, we are reminded that in our so-called spare moments if rightly improved, we may accomplish much that will help to make our lives nobler, and the life of others better.

§

The subject is one which should receive much attention on the part of young people because of its great importance to them. It is of the utmost importance to them because, first, youth is the time when the habits of life are formed, and, second, because the foundations of our character structures are then laid. It has been said that in no one thing are Americans so much lacking as in the matter of improving spare time. This is found to be true to a large extent among the older people, who have retired from the active duties of life. It may readily be conjectured that the reason for this is that the habit of employing spare time usefully was not formed in youth. Then also many young people have made miserable foundations for their character structures because, while they builded well enough when in their active duties, when off duty they built poorly if, indeed, they were not engaged in pulling down.

§

For right beginnings in this matter, parents are largely responsible. While they should encourage healthful recreation fortheir children, they should by all means strive to discourage idleness, and make an effort to train their children into habits of employing the mind with things pure and healthful at all times. With the arrival of the time of responsibility for the young people the question may be solved by the exercise of a little more thoughtfulness than is generally found. Where there are regular fixed intervals of spare time a course of systematic improvement should be followed. In these days there are many opportunities for systematic reading or study both of a secular and of a religious nature. The lack of Bible study is so often lamented, and how sad it is that with so much opportunity for study and reading these golden means of spiritual growth are not employed by more of our young people.

§

In cases where leisure time does not appear so regularly there is still chance for improvement,even if no system can be followed. There is some kind of reading very useful that is especially adapted for such moments. To be very practical, with a church paper near at hand, we may by snatching these bits of time acquaint ourselves to a large degree with the activities in our church, or may store our minds with some of the valuable gems of thought often to be found there. But there are also opportunities of study. Recognizing a need in this direction, publishers of Sunday school literature and of young people's society literature are issuing little handbooks with suggestion for thought and study on the lessons or prayer meeting topics. These will be found by those who try them to be just the thing for profitable thought at odd moments. At all events whatever our opportunities or our lack of them let us not forget that time is a trust for which we are responsible. Our Master is honored by a proper use of the moments; dishonored by their misuse.

Christian Endeavor News.

Talk about the iron-clad pledge! What do you think of these armor-clad rules that follow? They are the regulations of the Floating society of Christian Endeavor on board the battle-ship Olympia, Admiral Dewey's flag-ship. Some of the members were growing careless, and the adoption of these rules was a sort of re-organization arrangement got up by themselves. They fire pretty straight, don't they?

I. Every member shall diligently attend the meetings the society will hold on board.

II. No member shall use tobacco under any circumstances.

III. Every member shall abstain from all intoxicating drinks.

IV. No member shall borrow money on interest, or lend out money on interest.

V. Every member shall abstain from such company, on board or on shore, as will hurt the progress of his Christian life.

VI. Every member shall always wear his pin when in uniform.

VII. Any member violating the regulations of the society shall be warned three times; if he does not comply to the requirements, his name shall be dropped from the membership roll.

VIII. Every one becoming a member of this Floating society of Christian Endeavor shall read these regulations, and, after good consideration, shall sign his name earnestly and faithfully.

§

Returning from duty at Cuba, one of the Endeavorers of the navy expresses his delight that the close of the war has put an end to extra Sunday work; for, while he likes his position, he would not have re-enlisted if compelled to work Sunday. Another has promised to give from his prize money toward the memorial room for Carlton Jencks at the Seamen's home at Nagasaki, Japan.

§

The following outline of work done by a Durban, Natal, Christian Endeavor society is enough to drive listlessness away: open-air meeting every Sunday, a visit to the hospital with flowers and texts, meeting in the prison regularly, help in the South African general mission meeting at Town Hall Gardens, visits to sailors, offering for support of native missionary in Pinetown.

§

One of the most glorious fruits of the recent Nashville Christian Endeavor Couvention is the organization of three Christian Endeavor societies in the Tennessee State Prison, one for white men, one for colored, and one in the women's ward.

§

The following is the latest statistical report furnished by Secretary Baer, of the Christian Endeavor Society:—

United States.		Canada.	
Young People's Societies	28,255	Young People's Societies	2,930
Junior "	12,291	Junior "	921
Intermediate "	770	Intermediate "	13
Mothers' "	70	Parents' "	2
Senior "	28	Mothers' "	1
Parents' "	1		

Foreign Lands.			
Young People's Societies	2,220		
Junior "	1,045		
Senior "	19		
Intermediate "	6		
Mothers' "	5		
Floating Societies	119	Total Societies	54,476
Total Membership	3,268,560		

A Right and a Wrong Use.

Ruth and Margaret go to a Sunday-school that has a large library of carefully-chosen books, which are free to all the members of the school. Both of the girls like to read, and at their home you will always find two books from the library. But they use their books in very different ways.

Ruth reads nothing but stories; Margsret consults with the librarian, and has in that way discovered some very interesting works of travel and biography, which have led her to other good reading. Ruth takes a book almost every week, and reads very fast. If yon ask her about a story that she read some time ago, she cannot tell you anything about it, for she has forgotten most of it. She langhs at Margaret for spending such a long time on one book, but Margaret remembers a great deal of what she has read, and can talk about it in an interesting way.

The books are distributed at the close of the lesson hour, and Ruth is always so impatient to know what book she is to have, and whether it is the one she wanted most, that for the last five minntes of the lesson time she pays very poor attention. Margaret is always interested, too, but she does not let her attention wander.

At home Ruth sits down at once to read her book, Until it is finished, she seizes every possible minute to read. She slights the little duties that form part of her work to get to reading as soon as possible, and she pnts down her book with bad grace when her mother calls on her for help about the house. Sometimes, when she is in school, she sits down to read before she has studied her lessons for the next day, and the result is that she has poor lessons, and her library book is a hindrance to her, instead of a help.

With Margaret it is different. She does not let her book interfere with her small duties about the eouse, though she is no less fond of reading than Ruth. She responds cheerfully if her mother asks her help, even though she may be in the middle of a chapter, and she waits till her lessons are learned before she takes up the library book. And very often the book is a great help to her in her lessons, for it gives her a more vivid idea of the places where great events have taken place, or tells her interesting incidents of famous men, about whom she is studying in her history.

Even so good a thing as a library book may be wrongly used, and so prove a hindrance to us, instead of a help. Here are two ways of nsing such hooks. Which way shall we choose for ourselves?

—Esther Merifield in Magnet.

"Give Up Tobacco."

The late James McLaughlin, before he became "a changed man," was subject to several debasing habits. Among these was smoking. His evil habits, except this, were mostly left off before he was called to be a minister.

One day, as he was walking from his house to his shop, he was suddenly stopped and heard a voice distinctly say, "*Thou must give up the use of tobacco.*" Although he believed it was a Divine command, he was snch a slave to the nabit he did not think he would be able to obey.

Again the commaad came: "Thou must give np the use ot tobacco now," and that his example was counteracting what he did by preaching. The Power so came over him that he shook like an aspen leaf, but still he hesitated to obey.

Then the voice came a third time as distinct as any outward voice: "Thou must give up the nse of tobacco, or else never gain admittance to the kingdom of heaven." He threw his pipe over the fence and prayed to God for deliverance from the chains of his appetite, and never used tobacco again.—*The Friend.*

To shape a child's life is the sweetest earthly task. If you are a mother, you will need to ask God daily for patience and wisdom. Remember that children, if told of Christ, quickly learn to love him, and only as they love him and keep his commandments are they safe.

Mission Department.

EDITED BY A. B. SHELLY.

Our Indian Mission.—Its Present Needs.

When Christ said to his disciples, "The harvest truly is great but the laborers are few," his words had a special reference to the wants of that time. But his words apply with equal force to the requirements upon the missionfield in our time, and with a certain amount of force to our own work among the Indians. The want of a greater number of able, devoted and consecrated men and women, who are willing to enter and remain permanently in our mission has all along been sorely felt. On account of the brief stay of many of our former workers our work had in the past to experience many and frequent change of workers, and not unfrequently a want of a sufficient number of capable and efficient workers. As it always requires a certain length of time before persons, even if they are ever so devoted, are so fully acquainted with the nature of their work as to be able to perform their part with any amount of proficiency, these frequent changes in the working personnel must necessarily prove deleterious to the work itself. What we need is therefore workers who are willing to remain in the work for a longer period of time. Yea, such as regard this work as the calling of their life. We rejoice to know that our mission has a number of such workers, both as missionaries and as schoolworkers, who have entered upon their field of labor with the intention of remaining there permanently as long as the Lord permits them to do so. And we most earnestly desire that *all* who are engaged in the work now, and all those who hereafter may engage in it, might view the work in which they are engaged as a divine calling to which the Lord has called them for a longer period of time, and that thns changes among our workers may in the future occur less frequently then they have in the past.

Not unfrequently the Missionboard has been hampered in its work on acconnt of an insufficient nnmber of workers. It was on this account mainly that the Board felt itself obliged to discontinue the school at Darlington. And although the Board has decided to retain the station as a mission station, by stationing a missionary there, it has thus far been nnable to find the proper person for that position. Shonld our efforts in this direction prove as unavailing in the future as they have in the past, the Bcard will no doubt be obliged, against its will, to relinguish this station entirely. At Cantonment, where our school is filled with children to overflowing, we are in want of another teacher. Our continued efforts to procure one have also proved unsuccessful. And although the position is now temporarily filled, yet we are in need of one who is qualified and willing to take charge of the school as a permanent teacher.

At Cantonment there is also a want of room to accommodate all the children who are willing to come to school. Our present room is sufficient only to accommodate about 60 pupils. The nnmber enrolled, however, is 74. Besides these quite a nnmber, who had applied for admission, had to be turned away on account of the scarcity of room. The Indians are not able to comprehend why it is that we do not take *all* their children who are willing to come to school. They imagine it is because we do not love them, and thus it has a tendency to create in them a coldness toward our mission. The Missionboard realizing this and being desirous to make room for more children at school, has decided to build a house for missionary Petter and his family, who are now living and occnpying several rooms in the school building. The rooms thus vacated are then to be used for school purposes. Besides this the Board fully realizes that it is better, both for brother Petter's family as well as for his work, if they have a home by themselves away from the school. For similar reasons it would be well if a seperate home could be procured for missionary John A. Funk, who with his family is likewise living in the school building at present. The latter seems still more desirable as brother Funk is at present too far removed from his Indians (the Arapahoes) among whom he is working.

The erection of brother Petter's house will be commenced at once, and I donbt not, as soon as the necessary finds are available the Board will be willing to furnish a separate home for brother Funk also, and thus create additional room in the schoolbuilding.

A house is also needed for brother H. J. Kliewer, our missionary among the Red Moon Indians at Hammon, Okla. Ter. Brother Kliewer has been living in a tent with the Indians in their camp, during the past summer. During the winter he will have his abode in an old sod-house, erected on the piece of land which the Mission Board purchased for a mission station. But as neither the tent nor the sod-honse will serve as a permanent dwelling, a snitable house will have to be built, for which preparations are now being made.

But the erection of these buildings occasions another want—*the want of money to pay for them.* The buildings must not necessarily be expensive, and yet they will cost something. Our mission treasnry does not now contain the necessary amonnt to pay for them. The Missionboard believes, however, that our mission friends, realizing the necessity of thus procnring room both for our school and our missionaries, will not fail to provide the necessary means to do so. Or rather, the Board believes that God, to whom the work belongs and in whose name and service we labor, will provide the necessary means by making those, who are able to do so, willing to contribute liberally for this object.

A. B. SHELLY,
Sec. Mennonite Mission Board.

Home Life and Morality of the Zulus.

The native house of the Zulu is the small rondd hut, about fifteen feet in diameter and eight feet in height. It is made of poles stuck in the grondd in a circle, bent and tied together at the top, and covered with long grass. There is no chimney and no window; the door is but two and one-half feet high, so that one must enter on all fours. In this dark hole the people live—often large families in the one room. A saucer-like hole is made in the centre for a fireplace, and the earth floor arondd it is pondded hard. Mats serve for carpets by day and for beds by night, with blocks of wood six inches thick as pillows. The sides of the huts are nsually pretty well covered with ox-hide shields, once carried in war, and handed down as heirlooms. The remainder of the furnishings consist of calabashes, or water-pitchers, cooking utensils, and the two stones for crushing the corn.

A Zulu woman takes great pride in her house, it being the one thing she can call her own. No one has the right to enter except with her permission, and this gives her some authority. If she manifests executive or military ability, she receives the same honors as a man. Some of them have become queens for the prominent part which they took in war or in the affairs of state. The proper way to address the good lady of the hut, in the absence of her husband, is "Nkosikazi" "Honored Queen." According to Zulu custom she is one of many wives. In many cases one wife seems to enjoy the entire attention of her husband, and she will not be allowed in the hut of a jealous rival. The children are tanght to obey their parents, and are very respectful. They sleep in their mother's hut until old enough to go to the general hut, where the grown sons and daughters live.

When he marries, the Zulu pays from five to ten cows for each wife, and it is lawful for him to have as many as he can purchase.

Before they came in contact with evil traders, the Zulus as a rnle were moral; and the masses of them, who live in their kraals (villages) are moral now—according to their standard of morality. Stealing is very rare, and so is adultery. Before corrupting traders entered our country, a house of prostitution was unknown. Now, sad to say, the evil example has degraded many of our people, for the simple-minded natives think that all the wise white man says and does must be right. Instead, therefore, of "profiting by the virtues of civilization, they are, in too many instances, sunk in its vices. There are some noble traders who have been an inspiration to the natives, but the wicked ones hinder missionary work and degrade the people.

The Progress of Christianity.

REV. R. M. PATTERSON, D. D.

In the year 1000 the number of nominal Christians in the world was computed at about only 50,000,000; in 1500, 100,000,000; in 1700, 155,000,000; in 1800, 250,000,000; and now, in a world popnlation of abont 1,430,000,000, 477,000,000.

As to the different governments of the world and the people whom they rnle, nearly 800,000,000 of the 1,430,000,000 inhabitants of the world are nnder Christian governments. The progress, at first slow, has been with an ever-increasing ratio.

As to the different forms of Christianity. In the year 1700 there were 90,000,000 of the inhabitants of the world nnder Roman Catholic governments; 33,000,000 under Greek, and 32,000,000 nnder Protestant; and now the number nnder Protestant is about 450,000,000 of the 800,000,000 who are nnder Christian governments.

As to the United States, the latest reports (of 1896) give 25,424,333 as the nnmber of communicant members in all the churches of all kinds, and abont 10,000,000 children in all the Sunday-schools, which figures seem to leave a large proportion of the popnlation beyond all direct ecclesiastical connection, not connected in any way with any of the chnrches or schools, though, of conrse, many of those who are not membeis of any church may be in families some of whose members are in the churches and schools and attendants npon the services, and, in some measnre, under their influence.

The contrast between the little Ante-Pentecostal Church in Jernsalem of 120 members and the millions upon millions among almost all nations now is great in the arithmetical figures, but the Omniscient One alone knows the nnmber of the saved for eternity—the multitnde of trne and obedient believers in the crncified Jesns, and the incomparably greater multitude still of all the infant dead, who have been taken to the glory of heaven during the terrestial strife and progress. And as to the intellectnal, moral, social, restraining, elevating influence which Christianity has had npon society at large in the nations it has reached, and not merely npon those who have been eternally saved through it, what hnman pen can describe it all?—Condensed from *Treasury of Religious Thought.*

A Missionary Bible Reading.

Four "Hows" of Rom. 10: 14, 15.

I. "How shall they believe in Him of whom they have not heard?"

The deepest needs of the heathen Gentiles are:—

(*a*) To know God as the Father of our Lord Jesus. John 3: 16, 17.

(*b*) To know Jesus as the only begotten of the Father. John 1: 14; Heb. 1: 2, 3.

(*c*) To know the Holy Spirit as the revealer of all truth. John 16: 13.

(*d*) They already know that they are are sinners. Rom. 1: 32.

(*e*) They need to know the Saviour. John 12: 32.

II. "How shall they hear without a preacher?"

(*a*) God has ordained that man should bear the message of salvation. Rom. 10: 17.

(*b*) He thus manifests His Word. Titus 1: 3.

(*c*) It pleased God by the foolishness of preaching to save men. 1 Cor. 1: 21.

(*d*) For this Jesus ordained men. Mark 3: 14.

(*e*) He commands them to witness. Acts 1: 8.

III. "How shall they preach except they be sent?"

(*a*) Every believer is sent. John 17: 18.

(*b*) Commanded to go. Mark 16: 15.

(*c*) Has committed to him the ministry of reconciliation. 1 Cor. 5: 19.

(*d*) They need also to be sent by the brethren. Acts 13: 3.

(*e*) They need the gifts of God's people. 1 Cor. 9: 14.

(*f*) They also need the prayers. 1 Thess. 5: 25.

IV. "How beautiful the feet of those who preach the gospel." (See Isa. 52: 7.)

(*a*) They are angels (messengers) of God. Psa. 104: 4.

(*b*) They follow in the steps of Jesus. Isa. 61: 1. Luke 4: 18, 19, S. of S. 7: 1, Eph. 6: 15.

(*c*) Nothing more beautiful in the sight of God than the bearer of good tidings to lost souls.

Sonth American Messenger.

Meeting of the Ladies Mission Societies.

The annual meeting of the societies of the Middle District Conference was held at Danvers, Ill., October 1, 1898. The devotional opening was made with a song by a double quartette, the reading of Luke 5: 1-11, and prayer led by the President.

Lydia Wittrich of the society at Pulaski, Iowa, gave a declamation entitled, "The Missionary's Dream. The essay assigned by the program to the society of Bluffton and Pandora, Ohio, was written by Mrs. Baer and read by Rev. J. B. Baer.

The beautiful song entitled, "Calvary," was sung as a solo by Bertha S. Augspurger, of Trenton, Ohio, after which she also read a letter written by Bertha Kinsinger from our mission at Cantonment.

An essay prepared by the Wadsworth, Ohio, society on the question, "Why should Christian women share in Aid Society Work?" was then read by Rev. N. C. Hirschy.

Mary Raibold, of Summerfield, Ill., read an original Missionary Poem in the German language, written and dedicated for this occasion. This was followed with singing by a male quartet from Berne, Ind., and S. C. Sprunger read a German paper written by Caroline Moser on "Observations made among the Oraibes in Arizona."

The essay assigned to the society at Donnellson, Iowa, and written by Barbara Hirschler of that society was read by Barbara Sprunger. The essay treated the question, "Should Aid Societies confine themselves entirely to interest in and support of foreign mission work?" and was written in German.

The combined song and declamation that followed by six ladies of the Berne, Ind., society, illustrated the fact of being discouraged and again cheered up in the work.

As we had the privilege to have Miss Barbara Lugiubili, matron in our mission at Cantonment, with us, she was willing by request to tell us something of the work in the mission and of her own experience while there. She told us of the different modes of Indian life, of their work, eating and clothing. And then, she spoke of the work in the mission, how the work is arranged and divided up among the boys and girls, and how each day, that program of work is adhered to the same as in the school room. Many questions were put to her by the people present, which she intelligently answered. Would like to make the remark here, that Miss Luginbill, after the close of the conference and convention, went back to Cantonment, to resume her position as matron. We wish her God's blessing in the work.

A German Poem, written for this occasion by Katharine Krehbill, Donnellson, Iowa, was read by Mary Steiner.

Next followed the collection, which proved that the people are very much interested in the mission work. Although the audience was not as large as it was on previous days on account of the continuous rain, the collection amounted to something over $40.00.

We now were favored by some remarks of the Rev. M. S. Moyer and Rev. S. F. Sprunger, members of our mission board. The latter also answered a number of questions that were put to him in regard to the Indians and the work among them, and also in regard to the work on the Islands of Sumatra and Java.

The following resolutions were then adopted:

a) Resolved that the essays and poems which were rendered at this meeting should be published in our church papers, viz: THE MENNONITE and the *Bundesbrte*

(This is the reason why no remarks or points are given of the different subjects here in the report, as everybody is expected to read the productions in the papers.—SEC.

b) Rev. C. H. A. van der Smissen made known to the societies, that if it was possible and they wish to do so, they could send some things as presents for the coming Christmas to Rev. Kliewer to be distribnted among the Indians at his place.

The meeting was brought to a close with a song by a double quartette, and prayer and blessing by Rev. J. King.

BUSINESS MEETING.

The annual business meeting of said societies was held on Thursday, Sept. 29th. The following are the minutes of the meeting:

Opening—Scripture reading and prayer by the president.

Reading of the minutes of the last business meeting, held at Trenton, Ohio.

Election of officers, which resulted as follows:—President, Barbara Sprunger, Berne, Ind.; Vice president, Bertha S. Augspurger, Trenton, Ohio; Secretary, Lovina Stucky, Noble, Iowa; Committee, Anna Augspurger, Trenton, Ohio, Lydia Wittrich, Noble, Iowa, and Sarah C. Sprunger, Berne, Indiana.

RESOLVED—

a) The next annual meeting of the L. M. S. societies to be held in connection with the conference and S. S. convention at Berne, Indiana.

b) The money collected at the general meeting to be handed over to the mission board, that they may dispose of it as they see it most necessary.

c) That the secretary is to give a report of these meetings in both papers, THE MENNONITE and the *Bundesbote*.

The meeting closed with prayer.

Our Ladies Mission Societies have great reasons to be encouraged in the work, as we see more and more the need of them as a source of blessing in our mission derived through them.

BERTHA S. AUGSPURGER, Pres.

SARAH C. SPRUNGER, Sec.

A Mennonite colony is about being established at Lithia Springs, Ga. Bro. J. S. Lehman, manager of the Mennonite Publication House at Elkhart, Ind., who is also manager of the Georgia Colonization Company, has lately returned from a trip to this southern country where he has made the necessary arrangements for colonizing. A tract of land has been bought and options have been taken on some of the most desirable farms in the neighborhood. A large boardinghouse has been purchased near the depot, which is conducted by an Elkhart family, and several car-loads of household goods, farming implements, and some live-stock will be shipped to Lithia Springs early in November. Lithia Springs is a summer resort 18 miles from Atlanta, upon which a great amount of money has been expended, and which is principally noted for the medicinal properties of its so-called Lithia water, of which $60,000 worth were sold during the last two years from one of its springs.

The sect of the Nazarenis in Hungary is increasing so rapidly that its growth threatens the Austro-Hungarian government with an additional burning question. These people, whose tenets with regard to military service and swearing allegiance closely resemble those of the English Friends and the Russian Mennonites, refuse to perform the military duties imposed on them.—*Literary Digest*.

Marriages.

OBERHOLTZER.—BAUMAN.—At the home of the bride, on September 26, 1898, by A. S. Shelly, John Oberholtzer, of Philadelphia, and Martha Bauman, of Pottstown, Pa.

ZIEGLER—STEIGNER.—On October 15, 1898, at Schwenksville, Pa., by W. S. Gottshall, Harvey H. Ziegler and Miss Lena Steigner, both of Creamery, Montg. Co., Pa.

Deaths.

TREMER.—On October 12, 1898, near Pawling, Chester county, Pa., Irwin Tremer, aged 28 yrs., 2 mos. and 2 days. The deceased enlisted in the late war with Spain and was stationed at Porto Rico, he came home sick with a complication of diseases and died as above mentioned. Funeral services were held in the cemetery at Schwenksville on October 16th. W. S. Gottshall conducted the services while around the grave stood the family and friends of the deceased, the Phoenixville Battery of which he was a member and a large concourse of people.

SNYDER.—On October 21, 1898, at North Wales, Pa., Dr. Harvey L. Snyder, aged 30 yrs., 8 mos. and 20 days. On October 29th his remains were buried at the Zionsville Lutheran church. Funeral services were conducted by A. B. Shelly and J. B. Ritter, assisted by Eli Keller and A. S. Shelly. The deceased was killed by a railroad train while out attending to his patients on a dark stormy night.

HIESTAND.—On October 23, 1898, near Spinnerstown, Pa., Emma, daughter of Charles C. and Mary Hiestand, aged 23 yrs., 1 mo. and 7 days. Interment was made at the Hereford Mennonite church on Oct. 28th. Funeral services were conducted by A. B. Shelly assisted by A. S. Shelly.

Contributions.

For Heathen Mission, received during September.

From the Children's Mission Society, Summerfield, Ill., $3.50; West Swamp, cong., Pa., $23.40; West Swamp S. S., $5.90; East Swamp cong. $13.36; East Swamp S. S., $6.26; Flatland cong., $8.89; Saucon cong., Pa., $5.96; Springfield cong., Pa., $13.20; Daniel and Eva Schnitz, Loretta, S. D., $5.00; C. Andres, Marienburg, West Prussia, $2.00; First Mennonite cong., Newton, Kan., $65.13; Hulda Leisy, $2.00; Salem cong., Dalton, Ohio, $6.70; Hereford cong., Pa., $33.08; Upper Milford cong., Pa., $26.92; Bethal cong., Mo., $21.90; West Zion cong., Moundridge, Kan., $9.69; Prof. B. F. Welty, Bethel college, $10.00; Garden Township S. S., Kan. $18.74; Deep Run Y. P. Society, Pa., for Phillip Rabbit, $5.00; Hillsboro, Kan., Sewing Society, for church building at Havenaum, Okla., $3.00; John Suckau, Newton, Kan., for Mission in India, $15.00.

Gratefully acknowledged,

Brainerd, Kan. G. HARDER, Treas.

Mennonite Year Book and Almanac for 1899.

It is the fifth of a series of annuals, the publication of which was started and is continued with a view to bringing before members of our church and others, information of interest concerning the past history and present progress of our church. The present number is again replete with matters of historical value, and the almanac pages again bring a complete list of the International Sunday School Lessons and daily Bible readings. If you have not seen any of the previous issues, a copy of the last issue (1898) will be sent you free on application if made in time while the supply lasts. Then let us know how many of the new issue you may want for yourself and others at the following rates:

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIV. No. 3. Quakertown, Pa., December, 1898. Whole No. 159.

Divine Peace.

Peace upon peace, like wave on wave,
This is the portion that I crave;
The peace of God which passeth thought,
The peace of Christ that changeth not.

Peace like the river's gentle flow,
Peace like the morning's silent glow.
From day to day in love supplied,
An endless and unebbing tide.

Peace flowing on, without decrease,
From Him who is our joy and peace,
Who, by his reconciling blood
Hath made the sinner's peace with God.

Peace through the night and through the day,
Peace through all windings of our way,
In pain and toil and weariness,
A deep and everlasting peace.

Oh, King of peace, this peace bestow
Upon a stranger here below;
Oh, God of peace, the peace impart
To every troubled, trembling heart.

Peace from the Father and the Son,
Peace from the Spirit, all his own;
Peace that shall nevermore be lost,
Of Father, Son, and Holy Ghost.

HORATIUS BONAR.

How can a Church Purify Itself from Secret Societies and keep clean from them.

Paper read at the Middle District Conference, at Danvers, Ill., Sept. 29 1898, by N. C. Hirschy, Wadsworth, Ohio.

The topic as stated constitutes two separate questions, each of which requires to be treated by itself, neither of which is easily solved. Much has been said about both questions, more may be said; but to say such things as will be of real help to counteract the evil now under discussion, and of help to build up the Christian Church is quite a different task. Most of this paper is the result of the writer's personal observation and experience; some of it is purely theoretical. The paper is not intended to solve the questions, but rather to prepare the way for subsequent discussion; and if possible to prove helpful to some one who sincerely desires help.

1. *How can a church purify itself from Secret Societies?* This question presupposes that lodge members have in some way or other crept into the church, and also that they do not belong there. That the church and the lodge are two irreconcilable institutions, is here to be assumed not to be proved.

The solution of the problem depends largely upon the nature of the church, its environment and its system of government. A city church must adopt different methods from those of the country church. The hardest field probably is the town and the smaller city. If the system of government of the church is strictly congregational the work is of necessity different from that in a church with representative or Episcopalian government. Methods of work must be adapted to the particular church in which the work is to be done.

There are two ways at least of approaching the subject: Persuasion following upon conviction, and compulsion without conviction. The first is always slow and difficult, the second is easy. The one wins the wanderer back, the other sends him on in his error. Conviction should be the aim. Compulsion may in some instances lead to conviction, Because of the weakness and perversion of the human heart, law is a good thing In this way the position of our General Conference, if firmly adhered to, as I hope it will be, may be helpful to churches needing help. Let a church feel that unless it rids itself of lodge members it will be excluded from conference fellowship, and that although it be a low motive, may lead it to action in the right direction. Fellowship may be denied, and rightly so, but if we can not convince a willing mind that he is in the wrong, what right have we to ask him to leave that which he can not see to be wrong? That would be compulsion which can benefit no one.

More in particular it might be said that the work must begin with the minister. Unless he is a man of deep conviction, firm and decided, the attempt is useless. The first thing to do in such a case is to get rid of or convert the minister. Let the minister be a man of strong personal conviction, and let him speak intelligently and in unmistakable terms the truth of the word of God from a well-informed and sincere heart, and the first step is taken. Then let the congregation as such so live that the lodge members feel out of place with them in the church. Let earnest church members pay more into the church than lodge members pay into the lodge; let church members attend church services more regularly than lodge members attend the lodge meetings; let church members be more devoted to the church than lodge members are to the lodge; then a second step is taken These two things alone, I believe, will rid any church of all attachments to secret societies of any sort; namely, intelligent strength, fairness, and firmness in the pulpit, and devotion and faithfulness in the pew. But unless we are willing to stand by the church, as they do by the lodge, unless we can show them that we have something better than they, we shall fail in our effort.

To the above mentioned methods might be added definite personal work. Any or all members of the church may have a share in this Let the minister and deacons meet together for counsel. Let them agree upon principles and methods. Let them warm their hearts through earnest prayers to God. Then let them gather around themselves such members as are able and willing to work. Let them send out the right ones to speak with some lodge member. Some good may be done in this way if rightly managed. To speak effectively with any one we must first of all have the right spirit in our own hearts. We must know what we are talking about. We must meet our man at a suitable leisure hour. Arguing usually fails. Truth rightly presented will work its own way. We must show the lodge members intelligently and with all fairness the inconsistency of their action. To do this we must be reasonable and *know* what we talk about.

To all this we may add that addresses by able men on this subject, and literature carefully selected may be helpful.

The compulsory method is easy enough to follow. It is not hard to throw a member out of church. But what have we accomplished then? Have we done him or any one else any good? The work of the church is to seek and to save. Is not a man in the church worth saving as well as a man outside? Of course, if he will not be saved no one can help him. But how much better is it to save a man than to drive him away farther and farther into error and darkness.

II. How can a church keep clean from Secret Societies? This is a two fold task. First to keep lodge members from joining the church. Second, to keep church members from joining the lodge. The first is comparatively easy. A rule of the church and a careful examination of candidates for admission will settle all that. To keep church members from entering the lodge after they are once in the church is not so easy. As long as lodges exist, and continue to use every imaginable means to ensnare young men, we must expect to face this danger. Every generation anew must battle with this question.

Wholesome teaching is needed continually. An antidote for the poison must be used. But an overdose of the antidote loses all its effect.

Many a young man has been driven to the lodge because he was unreasonably urged not to do so. Whenever we exaggerate the facts of the lodge system and deal unfairly with lodge members we help the lodge rather than hinder it. Good literature, public addresses, constant agitation of the subject, will certainly not be without good results. And yet, care should be exercised, lest the attention is drawn away from Christ, the center, and is fixed upon a negative work. If the Christian people succeed to show the lodge world the inconsistency of the two systems and that Christianity is infinitely superior, then in time the church will fully conquer the lodge.

"Let this our motto be,
More love O, Christ to thee,
More love to thee."

The revival which we need is a revival of the religion which keeps God's commandments; which tells the truth and sticks to its promises; which pays twenty shillings to the pound; which cares more for a good character than a fine coat; which votes at the ballot box in the same direction that it prays; which denies ungodly lusts, and which can be trusted in every stress of temptation. A revival which will sweeten our homes, and chasten our press, and purify our politics, and cleanse our business and commerce from roguery and rottenness, would be a boon from Heaven. T. L. CUYLER, D. D.

A Middle District Convention Paper.

Review of Quarter of July, August and September, by Jonas A. Amstutz, Bluffton, Ohio.

SUBJECT: "No Good Thing will he withhold from them that walk uprightly."—Psalm 84: 11.

The committee wish us to show points of encouragements to teachers and pupils through the different characters that appear in the lessons of this quarter who have followed their Master in implicit faith, steadfastness and love, and how our blessed Master upheld them and blessed them through trials and dark days, to a blessed and successful outcome; through which we know that he will also give us strength and wisdom and faith, reward us for our faithful efforts for good and crown us with glory.

Lesson 1st, The Kingdom Divided. After the children of Israel refused to give obedience to Rehoboam's tyrannical rule, he assembled the House of Judah and the remnant of Benjamin at Jerusalem with four score thousand chosen men to fight against Israel to bring the Kingdom again to Rehoboam, the son of Solomon, but the word of God came unto Shemaiah, the man of God, saying, speak unto Rehoboam, the son of Solomon, King of Judah and Benjamin, and to the remnant of the people, saying, thus saith the Lord, ye shall not go up, nor fight against your brethren, the children of Israel; return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

Separation and peace are better than forced unity and division of heart. In time of trial the Lord is the "Wonderful Counselor," God brings good out of the evil ways of the two young Kings of this lesson God has brought *peace, blessed peace*, which we as a Nation can appreciate at the present time.

Lesson 2nd, Elijah the Prophet. The fruits of Jeroboam's sin are now visible all over Israel, the worshippers of the living Jehovah are few indeed, everywhere *Baal* is the idol of the people. At this crisis God raises up Elijah—first among the prophets. Strong, self sacrificing and true, he comes suddenly before us, as he afterwards passes suddenly from us into glory; but his pathway is marked by prompt aggressive deeds, and we wish to hold him up before all young men and women, as a model Christian athlete.

Elijah's life at the brook Cherith is a beautiful illustration of God's untailing care, but it must be remembered that we cannot select our own abiding place and expect God to give us all needed supplies, it is only then when we walk before him uprightly that he will withold no good thing from us; it is only when we go in obedience to his command that we can confidently look for help, he always seemed to realize that his life was in God's especial care. Such should be our trust in God, who represents himself as having taken his people by the hand to lead them. How much comfort there is in the thought that God takes our hand leading and upholding us in our efforts to do good. "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." Elijah obeyed; the result was "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord," which he spake by Elijah. The unfailing meal and oil is a miracle, familiar to us all but we must not overlook the widow's faith in using her all as Elijah commanded. It is when we put our all into the hands of Jesus that we receive his unfailing strength.

Lesson 3rd, Elijah on Carmel. "And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord he is the God."

"And it came to pass after many days that the word of the Lord came to Elijah in the third year saying, go, show thyself unto Ahab: and I will send rain upon the earth." Elijah obeyed. His first step was to repair the altar of the Lord, he did not attempt to build a new one. He desired in this, as in all else that he did, to restore the former worship of Jehovah. We need to-day restoration of the old ways and return to the old paths, the altars in our homes and hearts need repairing. In regard to Elijah's prayer, it has been beautifully said. "Prayer was the forerunner of Elijah's every action," whatever was his object to seal or to open the fountain of Heaven, to evoke the obedient fire on Carmel, to shed joy over the bereft household of the Sareptan widow, there is always the solemn and earnest prayer. Elijah is here a marked example of the value of what is commonly termed being on praying terms with God, in this lesson we can especially see how God upheld Elijah in putting to rout Baal and his adherents, young people are disposed to follow crowds, but the developments of this lesson show, that it is infinitely better to attend even a small Sabbath school than to follow the big crowd of Sabbath desecrators and to come to grief in the end, no good thing will he withold from them that walk uprightly.

Lesson 4th, Elijah's Flight and Encouragement. Golden Text.—Rest in the Lord and wait patiently for him.

In introducing this lesson I would call attention to the fact that he who honestly fulfils life's mission, must expect persecution. No good man has ever been free from it. We cannot excuse Elijah's cowardice notwithstanding the well known fury and determination and influence of Jezebel. The God who had just given him such power on Carmel still lived. We turn from Elijah, the bold conquerer, to Elijah, the fugitive and outcast. How weak and cowardly is human nature! With God one can chase a thousand, but without God one flies from a shadow as Elijah did on the threat upon his life by Jezebel for executing the Baal Priests. We imitate Elijah when we run away from danger, when we doubt God's power to carry us through difficulties, when we are influenced to deny our religion by the threats and boasting words of Godless people. God's protecting care is clearly brought out in verses 5 to 8. God's angels are always near his children. The manner in which we are protected is very beautifully stated in his word—"The Lord shall cover him all day long" more securely than our roofs cover us from the storm. God's question "What doest thou here Elijah?" after he had run away, is suggestive; it is a question that a Sunday School worker may often pertinently put to himself. But the kindly encouragement that God gave to Elijah, shows that he withholds no good thing from his children. Verses 15 to 16 show God's care for despondency. He gave Elijah earnest work to do and in doing this, gloom and despondency departed. There are many despondent Christians to-day because there are many idle Christians. Joy and work are inseparable. In the spiritual world, as we try to lift the burden from other shoulders the burden falls from ours. As he starts on this mission, God gives him a word of cheer and encouragement telling him of the seven thousand still faithful. Nothing was more needed than honest encouragement.

Lesson 5th, Naboth's Vineyard. Golden Text.—"Thou shalt not covet thy neighbor's house." But Ahab did covet Naboth's Vineyard, and on not being able to purchase or trade for same (as Naboth had inherited it,) his behavior as described in verse four, is at once amusing and childish; it is the behavior of a stubborn little child who has been denied candy or cake. But the wicked Jezebel steps in and secures the vineyard by having its owner murdered in a so-called lawful way. What was the result? "The word of the Lord came to Elijah saying, go down to meet Ahab King of Israel which is in Samaria; behold he is in the vineyard of Naboth whither he has gone to possess it." And this was his commission: "Thus saith the Lord, in the place where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thine."

And of Jezebel also spake the Lord, "The dogs shall eat Jezebel by the wall of Jezreel." Such is the visitation upon those that do not walk uprightly before God.

Lesson 6th, Elijah's Spirit on Elisha. Golden Text.—How much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" This is one of the most impressive lessons of Old Testament history. At the very beginning we are reminded that in the purpose of God there is a day of triumph as well as a day of trial. Elijah was bitterly persecuted, but now glorious his reward. We often should remind ourselves, while suffering with our Lord here, that we shall reign with him above. Elisha knowing, as he did, the departure of the one who was to him as much a Father as Teacher, clung to him persistently until Elijah said unto Elisha ask what I shall do for thee, and Elisha said, I pray thee, let a double portion of thy spirit be upon me, which he also then received. Jesus at twelve years was found in the temple because he felt it his duty to be there. Elish persistently stayed with Elijah, and thereby became the beneficiary. We also shall receive God's blessing and Spirit by walking in his light, whether it is in the capacity of teacher or scholar.

Lesson 7th, The Shunamite's Son. Golden Text.—"Cast thy burden upon the Lord, and he shall sustain thee." On the way from Samaria to Carmel Elisha passed through a village called Shunem. He was kindly received into a family who took especial care of him. Elisha finding the family childless promises them a son. It is this child of promise that dies for them. The Shunamite in the face of her remonstrating husband goes to Elisha on Carmel. None but such of us who have gone to the gate of the valley of sadness and death of a beloved boy or girl, can in a measure feel with this woman, as she laid her dead and only son upon the prophet's bed. Elisha, willing to help, brings the boy, through God's help, to life again. In noticing this great miracle a little closer, we find it began with prayer. It is folly to attempt any enterprise without first seeking God's light and help, having earnestly sought God's aid. We may begin our work with confidence. Jesus left the garden prepared to meet the terrible trials before Him. The strongest weapon that a little child possesses is the voice with which it cries "Mamma." As the servant of God becomes as a little child, he sees how much of victory is associated with prayer. Too much of our teaching and preaching is done at long range, and our words fall short of the heart; the human soul cannot be reached by preaching at it from a distance. Sunday school teachers and workers must realize that the more closely they identify themselves with the daily trials of those whom they seek to save, the more potent will become their influence. The touch of a sympathetic hand and the sound of a tender, loving voice made so by the consciousness of its mission, accomplish more than the gifts of distant philanthropists or the words of formal orders. God will bless all sincere efforts in behalf of His cause

Lesson 8th, Naaman Healed. Golden Text.—"Heal me, O Lord, and I shall be healed; save me, and I shall be saved." Of all Elisha's miracles, this is the only one wrought on a heathen, but fittingly, for it conveys rich moral lessons for all nations and ages. Naaman's cure typifies salvation from sin by the Gospel. He himself prefigures the Gentiles who eagerly receive God's salvation from which many Jews are cut off by unbelief, according to Luke. The action of the little captive girl shows us that even little children can bring souls to Christ. Naaman's manifestation of wrath when he came to Elisha is a perfect picture of the sinner coming to Christ—clad in all his best purposes, moral resolutions, and good deeds; but the lesson that was taught him was one of humility. All our earthly glory can in no way captivate God; we must all come to Him as beggars, in obedience. But Naaman was wroth. He did not wish to follow the prophet's advice. And his servants came to him saying, "If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather, then, when he saith to thee, Wash, and be clean?" Naaman obeyed by bathing seven times in Jordan and was healed, showed his thankfulness in wishing to give presents to the prophet, and received God's blessing by walking obediently and uprightly as was required of him.

Lesson 9th, Elisha at Dothan. Golden Text.—"The angel of the Lord encampeth round about them that fear him, and delivereth them." When people take counsel with each other against God or against his servants, they are blinded and deluded by the Devil. Our God sees and knows everything and has all power and can do everything. In this lesson we find the king of Syria in war against Israel; but the prophet Elisha always notified the king of Israel, where Syria intended to strike him. The king of Syria upon information finding that the prophet is the informer against his devices, tries to take him captive at the city of Dothan, and in this instance we can especially see that no good thing will be withheld from them that walk uprightly. The servant said, "Alas my master, how shall we do?" The answer came, "Fear not, for they that be with us are more than they that be with them." Upon the eyes of the servant being opened, the mountain was full of horses and chariots. God not only protected Elisha but also delivered his enemies into his hands. It is not enough that we are protected from sin but that we overcome sin. One other thought to this lesson. The expression in verse 9, "Beware that thou pass not such a place," is an excellent one to illustrate to the young. God's word is full of danger signals, he who reads God's word never meets a temptation or danger unwarned. Let us ever rejoice in his presence and power and in the ministry of angels and gladly serve him without care or fear.

Lesson 10th, The Death of Elisha. Golden Text.—"Precious in the sight of the Lord is the death of his saints." Though Elisha had a double portion of the spirit, yet he was permitted to die, while Elijah was taken without dying. Either way it is a gain. They do rest from their labors and their works follow them. The bow and arrow incident between the king and Elisha suggests that limitations in the service of God come from us rather than from God. And Joash the king of Israel came down unto him and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof; acknowledging thus that Elisha was more to him than all his army. After the death of his mother a young man said, "I feel as if the tie that bound me to goodness and to God had been broken. My own life is not a godly one, but I always felt as if mother held me with one hand, and God with the other.' We may not have the privilege of an Elisha in our homes, but we have an elder brother, even Jesus, who holds us with one hand and God the Father with the other.

Elisha's greatness, and indeed the greatness of every man of God, had its origin in its communion with his Father. God reveals wondrous things to those who talk with Him. Note the expression in regard to Samuel, the prophet, "Now the Lord had told Samuel in his ear;" and again, "The secret of the Lord is with them that fear Him." Children all understand that many things are made known to intimate friends that are carefully concealed from comparative strangers. The practical lesson to me is, if we live in touch with God, His hand of guidance and deliverance is always outstretched to help us. Cuba was practically helpless to deliver herself from persecution and oppression, but the hand of Cuba with the hand of the United States upon it becomes powerful for deliverance.

The two sentences in Verse 20 are very impressive when we commit them. A Sunday-school worker relates: "I know a home from which every person came regularly to church and Sunday-school. Prosperity and happiness seemed to reign there. But the wife and mother died. Within six months not a child came to Sunday-school and the home was soon deserted and the family scattered. We find in this lesson, first, that God wanted his people to trust and obey him; 2d, that unbelief lessens the blessing; and 3d, that we receive according to our faith.

Lesson 11th, Sinful Indulgence. Golden Text.—"They also have error through wine, and through strong drink are out of the way." Ease and self-indulgence are not becoming in a child of God, for "even Christ pleased not himself." It is our privilege to have quietness and peace and rest, but these only in order to serve him who said, "My Father worketh hitherto and I work," and "I must be about my Father's business." We are soldiers and chosen to please him, who hath called us to be his soldiers. After a period of decline there came under Jeroboam II., the successor of Joash (in whose reign Elisha died), a period of great prosperity. But with the prosperity came wealth, luxury, and vice. The very first expression in this lesson, "Woe to them that are at ease in Zion," and again, Verse 6, "that drink wine in bowls and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph," is a rebuke to a great many who claim to be God's children, but never identify themselves with any real service for the Master. One idle or ease-loving person often stops a great enterprise. Not only on account of leaving undone his own share of the work, but also by the bad example he sets. Ask another to help forward the temperance reform, to drink no intoxicating liquors, and to pledge his influence to put an end to the evils arising therefrom. "Oh," says he, "I can govern myself," not thinking for the time being that he is steadily going down on the path of destruction and dragging others along by his influence. In connection with verse four I would impress upon the young the fact that the boys who like their beds better than their lessons or their work, and who live to eat and drink, never make a success in life. The closing verses of our lesson reveal the truth that God has no respect for the beautiful palace that is the home of selfish indulgence and vice, and which has been built with money taken from the mouths of hungry mothers and starving children. Admiral Farragut tells this story of his boyhood: When I was ten years old I was with my father on board a man-of-war. I had some qualities that I thought made a man of me. I could swear, could drink a stiff glass of grog, and could smoke like a locomotive. I was great at cards and gaming in every shape. At the close of dinner one day father turned everybody out of the cabin, locked the door, and said, "David, what do you mean to be?" "I mean to follow the sea." "Follow the sea! Yes, to be a poor, miserable, drunken sailor before the mast. No, David; no boy ever trod the quarter-deck with such habits as yours. You'll have to change your whole life if you ever want to be a man." I was stunned and mortified by the rebuke. Thinking the matter over, I concluded I would change my life at once. "I'll never utter another oath, never drink another drop of liquor, and never gamble" Shortly after I became a Christian. I have kept my vow; that act was the turning-point in my life. There is sorrow and grief in many a home through our broad land to day for those who have given up their lives for Cuba's freedom in the past months—but many of us rest peacefully on while from 80,000 to 100,000 people sink every twelvemonth into dishonored drunkards' graves without even a hope or promise for the beyond.

Lesson 12th, Captivity of the Ten Tribes. Golden Text.—"If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." And the children of Israel did secretly those things that were not right against the Lord their God. Notice, the Lord did not reject them; but in rejecting his statutes and his covenant, *they rejected him.* One of the chief causes of their trouble was that they forgot God. They permitted the cares of the world and the fascinating rites of Baal-worship to crowd Jehovah out of their minds. Never allow yourself to become too busy to think of your God. If your mind be fixed upon Him your steps will be in the way of His commandments. Another step in Israel's departure from God was the fact that they formed intimate friendships with this world. They "followed vanity and became vain, and went after the heathen that were round about them." Association with the godless is always a detriment. Verse 18, "Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." We cannot think of this captivity of the ten tribes without our minds going back over the very many times that God mercifully forgave them and restored them to His favor. In various ways and at critical times he called forth men to lead them successfully against their foes. So God often raises deliverers for us, Christian friends, relatives, who lead us out of temptation and sin. God persisted in extending mercy. One cannot read the portion of history included in this quarter's lessons without being impressed with the long suffering of God.

The mills of God grind slowly, yet grind exceedingly small;
Though with patience He stands waiting, with exactness grinds He all.

No good thing will He withhold from them that walk uprightly. How beautifully this truth comes home to us as church and Sabbath school workers when we look at the lives and experiences and rewards of Elijah and Elisha, who fearlessly proclaimed the truth, faced kings, and taught the people.

RECIPROCAL INDWELLING.—In the translucent depths of the southern seas, the voyager is aware of the infinite variety of sponge growth, waving to and fro with the gentle movement of the tide; and the ocean is in the sponge, whilst the sponge is in the ocean, illustrating the reciprocal indwelling of the believer in Christ, and Christ in the believer.—*F. B. Meyer in Christian Living.*

The Mennonite.

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A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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All other articles for publication, Church News, Notices, etc are to be sent to A. S. SHELLY, Bally, Berks county, Pa.

QUAKERTOWN, PA., DECEMBER 1898.

Bro. Christian Krehbiel, of Halstead, Kan., is pursuing a course of studies in the Theological Seminary at Bloomfield, N. J., preparatory for the work of the ministry to which he has been called. Time spent in preparation for one's mission is not lost. If pursued in the right spirit, such studies are a clear gain for the life work to follow.

Two aged sisters have recently taken up their abode in the Mennonite Home, at Frederick, Pa., viz., Mrs. Elizabeth Cassel and Mrs. Catharine Knapp. Bro. Hoffman is sorely afflicted in his nervous system, affecting also his mind, and he requires almost constant attention. Loving hands are ministering to his needs in his sad condition.

The members of the church in Philadelphia are pushing ahead the work on the mission chapel in the northern part of the city. This is a very commendable enterprise, and is deserving of all the sympathy and help that our people can give it. There is no good reason why our church should not have a share in the work of providing church facilities for the increasing population of that great city, and of gathering in souls into the Kingdom. This too is a part of "all the world" into which the disciples of Jesus shall go preaching the gospel. The corner stone of the chapel was laid on Sunday afternoon, Nov. 27th.

Provisions made for the care and relief of the unfortunate, the sick and the wounded, belong to the fruits of Christianity. In no way can the spirit of Christian charity be better applied. Perhaps the first Mennonite institution in this country established for this purpose is the hospital erected by the brethren at Goessel, Kan. Located near the centre of the large settlement, Alexanderwohl, and surrounded within a radius of about thirty miles by a number of ther Mennonite congregations, this institution will be well situated to shed its benign influence upon their own people as well as upon the suffering ones to whom its doors may be opened.

The report of the business manager to the Board of Publication, printed in another column, will be found interesting reading. It is a matter for sincere rejoicing that under the blessing of God and by dint of good business management this branch of the General Conference work is looking up again. With the large indebtedness of two years ago rapidly dwindling and the prospect of its entire liquidation by the time of the next conference, there is hope for a brighter day and greater usefulness for our work of publication. The vacancy in the Board caused by the death of Bro. John Jansen, has been filled by the appointment through the conference officers, of Bro Peter Althouse, of Bluffton, Ohio. Bro. Althouse has a warm interest for the work of the conference and will no doubt prove an intelligent and active worker in this position.

The Western District Conference held its meeting this year in the West Zion congregation at Moundridge, Kan., on Nov. 1st and 2d. There were thirty-two congregations represented with 120 votes on the basis of one vote for thirty members or fractional part of this number. Five of these congregations are in Oklahoma one in Nebraska, and the rest in Kansas. The number also includes five congregations received into the conference at this meeting, viz, Friedenson near Perry, Medford, Bethel at Bethel College, Marena, and Sherman county. The work of home mission and church extension among the scattered settlers in the outlying districts and assisting the weak congregations, came in for a large share in the deliberations. Encouraging reports by the workers in this line during the past year show how important the work is and how it is blessed of the Lord. The need of having one man devote his whole time to the field in general and several others in certain localities was recognized and taken into view for realization as soon as possible.

The "Home and Foreign Relief Commission" the organization of Mennonites through which large sums of money and quantities of provisions were sent to the sufferers of India's famine and of Armenia's persecution, held its first annual meeting on Nov. 4th and 5th in Elkhart, Ind. At this meeting the constitution and by laws of the organization were revised and ordered printed in pamphlet form for distribution in the congregation. According to this constitution the membership of the commission shall consist of delegates or representatives from those congregations of the different branches of the church, which have contributed to its funds. The officers elected for the ensuing year are: J. S. Lehman, president; D. Goerz, vice president; A. C. Kolb, secretary, and C. K. Hostetler, treasurer. These officers together with H. H. Regier constitute the executive committee. The question of contributing to the assistance of the Dukhobortsi in their effort to emigrate from their oppressed situation in the Russian Empire, and the matter of the Armenian Orphans, were considered and it was decided that these worthy objects might be laid before our people through the church papers and that the treasurer should receive such contributions as might be sent in for the respective purposes.

Report to the Board of Publication.

Dear Brethren:—Looking back over the business year of our publication house just past, it gives me pleasure to be able to report that this branch of the work of the General Conference has during the year enjoyed a marked degree of prosperity, and though the work was not without its difficulties and hindrances still we can point to a decided net gain as the accompanying financial statement will show. The business has grown in almost every direction. The exchange in books and other wares has amounted to nearly $5000 00. The collection of outstanding moneys has been comparatively successful, so that the money at present outstanding for books, for the periodicals, etc., amounts to less than a year ago. The obligations of the Book Concern which a year ago amounted to nearly $1500, have been reduced to less than $600, with a good prospect of wiping out the balance by the time of the next annual report. The stock could be cleaned out pretty well of antiquated and shelf-worn books and wares, so that at present there is only a small per cent. of such wares left.

Several new publications have been issued during the year, viz: the Catechism, English and German editions of 1000 each, and various essays in pamphlet form of 1000 copies each.

The Bundesbote Kalender for 1899 has been printed in an edition of 4000 copies, of which 1000 copies have the calculations according to Canadian time for the Manitoba brethren. A new edition (the fifth) of 2000 copies of the German Hymnal was called for during the year, as also a wew edition of 1000 copies of the little book, "Zum Audenken an den Tag der Heiligen Taufe."

In reference to the papers published it can now be said that they are now all financially self-supporting, though the Kinderbote has still a small deficit carried over from other years.

Though the list of subscribers to the Bundesbote is smaller than it was a year ago, the number of promptly paying subscribers has increased. Many names of those far in arrears have been dropped, this being the principal reason for the loss in numbers.

The Sunday School Quarterly has been constantly gaining in subscribers, so that during the past year the average number of copies distributed in our Sunday Schools was 8500 Besides this we supplied to other denominations which have adopted our quarterly for their German use.

In the hope that the Lord may continue to bless this work in the future and that the dear brethren may constantly remember this cause in their prayers, I remain with fraternal greeting,

I. F. LEHMAN, Business Manager.

Sunday School Convention.

Report of the Sunday School Convention held at Danvers, Ill., September 30, 1898, in connection with the Middle District Conference.

The first session of the convention was opened with singing, reading of the 121st Psalm, and prayer by the chairman, Rev. J. C. Mehl. In the absence of the regular secretary, J. A. Amstutz and I. A. Sommer were appointed English and German secretaries respectively. N. C. Hirschy, J. H. Tschantz and H. J. Krehbiel were appointed a committee on nominations, and J. B. Baer, C. D. Amstutz and P. C. Stucky a committee on resolutions.

The rainy weather was apparently no hindrance to the attendance which was always good, and the spirit that prevailed in the sessions was evidence of blessing from God. To Him all glory and thanks.

The first subject, "How can the Sunday school be made more Successful in Soul winning?" was introduced by Peter Bixel, Jr., who handled the subject in a masterly way, after which—as in all following subjects—the matter was taken up in general discussion with a great deal of life and interest.

Val. Strubhar opened the next subject, viz., "Temperance and Mission, how should they be Taught?" He laid especial stress on the thought that we should be temperate in all things, and not make a hobby horse out of one thing or another. In the general discussion the thought was brought out in regard to Mission,—That we should quit teaching the children to sing the "Penny Song," but teach them to sing the "Dollar Song" whenever possible.

"Parents a Necessity in the Sunday School in how far?" was discussed by Mrs. Lydia Yoder in a manner that left no doubt in the minds of her hearers that parents are a necessity in Sunday-school, whether as teacher or scholar. In the general discussion this thought was brought out, that parents should not say, go to Sunday school, but should say, come, and then at Sunday school ample provision should be made for old scholars as well as young ones.

This session was closed by prayer by Rev. H. J. Krehbiel.

The afternoon session was opened with a song by the convention and prayer by Rev. N. C. Hirschy, after which the conference was given five minutes time to transact some necessary business. At this point J. H. King and W. Wittrig were placed on the resolution committee in place of P. C. Stucky and C. D. Amstutz, these not having time to serve.

The report of last year's Sunday school Convention was read and adopted. On the topic—"What are good Methods to get Sunday-school Teachers to fill Vacancies?" C. Auernheimer had prepared an essay which was read by G. Voght. In the general discussion the Normal and Teachers' class was recommended.

"Home Class Department" was the last topic taken up in the afternoon session. This was discussed by J. H. King and L. Lantz, who explained that the department was especially intended for three classes that do not attend Sunday school, viz.: The aged, the sick, and the indifferent. The question box was the next in order and proved very interesting. Many questions were asked and good points brought out.

The election of officers and committees for the ensuing year resulted as follows: Chairman, J. A. Amstutz, Bluffton, Ohio; assistant chairman, J. P. Showalter, Donnellson, Iowa; German secretary, Sarah C. Spunger, Berne, Indiana; English secretary, E. G. Ritter, Noble, Iowa; treasurer, S. J. Moser, Excelsior, Mo.; committee on program, Val. Strubhar, Washington, Ill.; J. C. Mehl, Goshen, Ind., and Jos. H. King, Carlock, Ill.

The following report of the treasurer was read and adopted:

Balance in treasurer's last report	$17 25
Paid out for last year's programs	$ 1 75
For this years programs and postage	5 00
Balance in hand	10 50
	$17 25

E. J. EICHER, Treasurer.

The committee on resolutions reported the following, which were adopted by the convention:

WHEREAS, We consider that Soul Winning is the vital part of Sunday School work. *Be it Resolved:* That love should be the motive power of all engaged in this work, and that the example of the mother should be above reproach.

WHEREAS, We consider the presence of the parents a necessity in order to make Sunday School work successful. *Be it Resolved:* That we use all available means to bring parents to realize the great responsibility resting upon them.

WHEREAS, We consider Temperance and Missions important factors in building up the Kingdom of God. *Be it Resolved:* That we further this cause best by example and Christian education.

WHEREAS, We consider frequent vacancies a great detriment to Sunday School work. *Be it Resolved:* That we recommend the establishment of a Normal class in every Sunday School as a good method to fill vacancies.

WHEREAS, We consider a Home Class department of the Sunday School one of the best means to extend the Sunday School cause to the aged, infirm and indifferent. *Therefore be it Resolved:* That we recommend the organization of such a department in every school.

The evening session was held in three places, viz: At the Stucky Church, at the P. Shantz Church and at Danvers. D. S. Bushy, J. C. Mehl and P. B. Hilby being chairmen at the three respective places. The following three topics were discussed:

1. "Review of Lessons of 3d Quarter."
2. "What Light should the Sunday School give in Every Day Life?"
3. "How to become Skillful Servants of the Great King?".

JONAS A. AMSTUTZ, Sec.

A Book That You Want.

The History of the General Conference, by H. P. Krehbiel, is a work that is not only a credit to its author but of great historical value. It covers a period of great importance in the history of our church and traces the rise and progress of a movement fraught with very far-reaching results. By collecting and securing against loss much valuable matter found thus far only in the files of periodicals or in transient reports, or perhaps only in the memories of yet living witnesses and participants, the writer has put the Mennonite people primarily, and in a secondary sense the church at large and the whole literary world under lasting obligation. The book, moreover, is more and better than a mere collection of dry historical facts. The writer has succeeded in weaving these facts together into a connected whole in a most fascinatingly interesting style. He bids the reader not simply to gaze upon the panorama as he causes the scenes to pass before his view, but leads him behind the curtain, and bids him look beneath the surface, in interesting contemplation of the subtle causes leading up to the various results which make up the final record. Thus he continually discovers the important bearing of seemingly minor occurrences or accidental coincidences. At every turn of events he endeavors to have us look at the situation through the eyes of that time, in other words to put ourselves in their place.

On the vexing question of language the author chose wisely to write in the language most generally intelligible among the younger generation of the present and beyond doubt the language of the future. We congratulate our young people therefore that in this case they are not shut out by reason of language from this interesting contribution to the history of the church with which they are identified. We believe it will be to all who read it a means of keener interest in our church and of a deeper sense of responsibility to act their part well in a movement which is gathering momentum for great results with the passing years.

NOTES FROM OUR FIELD.

Swamp Charge.—Communion services were lately held in the different churches belonging to this charge. The services were well attended and the members in general took part in the commemoration of the Lord's atoning death. At East Swamp seven young souls were added to the Church by receiving the rite of baptism upon the confession of their faith in Christ, on Saturday, November 12th.—Bro. A. S. Shelly was with us on this solemn but joyful occasion and preached a very practical and appropriate sermon, taking for his text Phil 3: 12. The following day communion was held, when the church was crowded to overflowing. After a brief sermon based on 1 Cor. 6: 19, 20, by the pastor, communion was administered to a greater number than had ever communed at this place before.

On Sunday evening, Nov. 20th, the Young People's Association of the West Swamp church celebrated its eighth anniversary. The church was well filled with an attentive audience. The exercises consisted in singing, recitations, select readings and essays. Rev. Thomas H. Leinbach, the neighboring Reformed minister, gave a very practical and earnest address. The Association numbers about forty members and holds meetings bi-weekly.

On Saturday afternoon and evening, Nov. 26th, a semi-annual Sunday School Teachers' Institute was held in the East Swamp church by the Sunday-school officers and teachers belonging to this charge. The following programme had been prepared for the occasion:—

AFTERNOON SESSION.

Opening devotional exercises, 2 o'clock.
1st Topic.—How can we induce the Sunday school scholar to prepare the lesson? SAMUEL MUSSELMAN.
2nd Topic.—The necessity of Temperance teaching in the Sunday school. MRS. LIZZIE CLYMER.
Question Box.

EVENING SESSION.

1st Topic.—The difficulty of securing and maintaining teachers. U. S. STAUFFER.
2nd Topic.—The Sunday-school a soul-saving institution MISS AMELIA LANDIS.
Teachers' Round Table Talk. D. M. LANDIS.
Question Box.
Closing exercises and adjournment.

Leader, S. M. ROSENBERGER.

Upper Milford.—Four young persons united with the congregation during the recent communion season, placing themselves, by open confession, on the Lord's side, and receiving in Christian baptism the outward seal of God's covenant of grace in the Lord Jesus Christ. The very inclement weather caused the number who appeared at the communion table to be quite small in comparison with other times, but those who were there in the spirit found Him true to His promise, Lo, I am with you alway.

Saturday, Nov. 26, was a sad day for our congregation, when the ground in "God's acre" was opened to receive the lifeless form of one whose untiring zeal and devotion had made him a recognized pillar in our church. In the death of Bro. Henry G. Schautz we have sustained a loss which will long be felt. As one by one the veterans in the great Captain's army are removed to higher service and others fall by the enemy's malicious thrusts, the command comes to us who remain to close the ranks, and reinforced by new recruits, press on to victory.

The Christmas celebration is announced for Sunday afternoon, Dec. 25th. May this advent season mark the birthday of Christ in many a heart as yet a stranger to His blessed life.

Hereford.—Sunday, Nov. 6th, was the day set for our fall communion services. A large congregation assembled for the celebration of this blessed memorial instituted by the Savior, and a larger number partook of the sacrament than at any previous occasion for many years. At the preparatory service on the day before, twelve persons were received into the membership of the church here, nine on confession of faith, and three by letter from other congregations. Two children were presented for public consecration to the Lord.

On the national Thanksgiving-day our congregation joined with the Schwenkfelder congregation in a union service held here in our church. A combined choir rendered special music appropriate for the occasion and Bro. O. S. Kriebel preached an eloquent sermon in the spirit of Christian patriotism, pointing out the reasons we have for thanksgiving as a nation and urgency of prayer for God's blessing on our land and those in authority. The coming together of God's people in such union services, binds us together more closely in the bonds of fraternal fellowship in the spirit of Him who said,—One is your Master and all ye are brethren.

The Christmas festival in our congregation under the auspices of the Sunday-school will be held on Monday evening, Dec. 26th. Special Gospel meetings are being arranged for a week or so following Christmas. Bro. N. C. Hirschy, of Wadsworth, O., is expected to be here to assist the pastor in these meetings.

Deep Run.—Our fall communion was held on October 23d. Nine new members were added to the church on the occasion. The attendance was large. The church lost through death from its earthly number her three oldest members since last spring communion. The number has been increased by them beyond. The Young People's Association, beside its regular meetings have commenced to hold cottage prayer-meetings. Our young people are always ready to "every good work."

Souderton.—Semi-annual communion services were held on October 30th. The church was increased by eleven new members on the occasion. Notwithstanding the disagreeable weather, the church was filled and the number of communicants larger than ever before, numbering an even one hundred, with several absent members. Two dear sisters passed beyond since last communion. Our Sunday-school and Christian Endeavor Society are flourishing. We may have to enlarge our church next summer. Bible study and prayer meetings are held every Wednesday night.

Schwenksville.—Sunday, November 27th, we observed Holy Communion, preceded by the baptism of 9 young people and 2 elderly ones on the day previous. What a host of hopes as well as fears must have faced those young people who have thus set out to serve the Lord: Fears that in their weakness they could not carry out the weighty promises they then made before God and man; hopes and assurances that He who led them to begin the good work is not only able but willing to sustain them under all needs, if they put their trust in His strength.

What must have been the regrets of the elder ones who have put off the invitation of the "Pleading Saviour" till this later day? How much joy might they have had in their Christian life? Of how much use in Sunday school and Church, had they started out at same age as their younger class mates? Do we ever stop to think that the successful merchant, mechanic, or musician has entered his calling at a very early age. Can a person become as successful a Christian by starting at 60 as at 16? Possible, but not probable. May all find great joy in the good work they have entered and prove faithful to the end, and may we all receive the crown promised the faithful.

The members and friends of the Y. P. S. of Schwenksville congregation met on Saturday evening, Nov. 19, at the home of the Sunday-school Superintendent, to spend an evening. The little folks of the Sunday-school furnished both vocal and instrumental music, for the entertainment of the guests. The evening was spent pleasantly and profitably in social intercourse, music, and planning more united work along Y. P. S., Sunday-school and Congregational lines. Such gatherings in which the different church activities come in closer touch with each other, several times a year, can not but prove highly beneficial to the joined net-results of work aimed to be accomplished. F.

The Sunday School,

and Young People's Department.

EDITED BY S. M. ROSENBERGER.

Each Day.

Something each day—a thought,
Unselfish, good, and true,
That aids another's need
While we our way pursue;
That seeks to lighten hearts,
That leads to pathway clear;
For a helpful thought each day
Makes happy all the year.

Something each day—a deed
Of kindness and of good,
To link in closer bonds
All human brotherhood.
Oh, thus the heavenly will
We all may do while here;
For a good deed every day
Makes blessed all the year. —*Selected.*

One of the lessons that should be taught to children early, and should be often repeated is that of kindness. I mean now, not so much the kindness that goes by spasms, but a form of kindness, which shows itself in a continual regard for the rights of those around us, and particularly those who are more helpless than we ourselves. We find among our young people always a great deal of disregard for the rights of others. Children, at an early age, show a tendency to look down upon those younger than themselves with an air of superiority, calling them by names which hurt keenly the feelings of the little ones. This rudeness is however not limited to children. It is frequently found on the part of those who claim the right to the appellation of young men, and what is more shameful still, on the part of parents even. Children as a rule are too often jostled about, and their place in the world not recognized.

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The lower animals come in for a large share of indifferent and cruel treatment at the hands of people. True, there is an awakening sentiment in favor of better treatment for them, but the young especially need to be often reminded that animals are sensible to pain and suffering, and that it is their duty to treat them kindly.

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The Sunday school affords numerous opportunities for direction in this line. Many thoughts on kindness can be drawn from the lessons, even though indirectly at times. Besides, many of our hymns teach such lessons, and can be commented upon. Children should be taught that this is a Christian duty, and that if we have a truly changed heart, results of this kind must show. Our Saviour is the best example of a life spending itself in kindness, and He should ever be held up as a model. Let us as leaders be awake to our duties in this matter.

The Sunday School as a Light in Every Day Life.

BY A. C. MEHL.

[Read at Sunday School Convention, Danvers, Ill.]

Of all the agencies introduced to further the cause of the Church and Christ, there is probably none that has proven itself more effectual than the Sabbath school. It is hardly probable that when the father of the Sabbath school first conceived the idea of gathering the ragged little waifs from the slums of the streets and alleys of London, to teach them the blessings of the Gospel and lay the foundation of their future destiny, that he had any conception that he had any idea of the number of little wanderers he was the means of bringing to Christ, to how many lives he would be a blessing, to how many homes he would bring happiness or how many little ones would be brought in touch with the real object of life.

What a meeting when the trump shall sound to call God's children home and the father of the Sabbath school shall meet the thousands upon thousands who shall greet him and shall say brother it is by means of the Sabbath school that I was brought to Christ and am able to meet you here, it was the Sabbath school that made life worth living, it was through this medium that my life was made useful and happy instead of being a dreary drudgery and a failure.

One of the reasons that the Sabbath school has proven such a success is that the mind of the child is reached while it is very susceptible and can be reached before it has become hardened, cold, and indifferent, by coming in contact with a cold and indifferent world; the mind of the child is much as the potter's clay, yielding to the lightest touch, but as it grows harder it is more and more difficult to make impressions, how important then that we make the right impressions in the Sabbath school. Let us study to leave only such impressions as will brighten and make better every day life, a kindly word, a hearty good morning, all have their impression on every day life. If we could but understand that every act of our life plays some part in our future. Say, do you remember that kindly greeting by your Sabbath school teacher, or that pleasant old gentleman who gave you a lift in his sled when you were on the way to school? Didn't it make that day pleasanter? Don't you still have a kindly feeling for that kindly old lady who gave you a word of encouragement when things did not go as they should? Let us then remember that it is the little things in life that count. Let us be careful that we do not neglect to spread the gospel sunshine wherever we go that by so doing we may be the means of making some life better, happier, and more useful.

The old maxim "Necessity is the mother of civilization" should read "Religion is the mother of civilization." Wherever the Sabbath school has made its way there has been a change in the every day life of the whole community, there has been a complete transformation. The people now see a reality in life where before they saw nothing; they have been brought in touch with all the beauties of God and nature. In studying Genesis in our Sabbath school lessons we are made to see the beauties of nature. We gaze into the starry heavens and ask where is the end of space? We look with awe upon worlds upon worlds, in this vast expanse of space and it makes us feel our insignificance. We look into the mighty deep and there see the hand of the all-wise creator. In the mighty cataract and the peals of thunder we are made to see his power. In the perfection of plant and animal life the wonderful mechanism of the human body and last but not least the human mind we see his wisdom and protecting care and are made to say, surely God is good. Oh that we would praise the Lord for his goodness.

Then we go over into Exodus and study God's mercies and care for his children. When we see how he was always ready to help it makes us more helpful; when we see how he forgave whenever they repented it makes us more ready to forgive those who have wronged us.

When we come to Kings we are obliged to stop and look at the result of discontent and dissatisfaction, and the result of drifting off into idolatry, we are here very forcibly shown that the way of the transgressor is hard. Little did Belshazzar hear of the doom awaiting him before he saw the handwriting on the wall. Then it makes stronger in Christian war fare when in such times as these, we see such a noble character as that of Daniel blooming up way above his surroundings who in the face of all opposition surrounded by all kind of temptations and the splendor of an eastern court, can stand up firm and strong as impregnable as Gibraltar for his God, who can when mocked and scoffed at, open his window toward Jerusalem, kneel and commune with his God. Oh, that God would give us more courage and strength to be a Daniel, to do that which becomes a true Christian soldier, during times of temptation, that we could be a Daniel always and every where. Say, brother and sister, has it made your life better, has it brought light into your life, by coming in contact with such characters as these? Has it made you stronger in the Lord? Have you studied the life of Joseph, have you been strengthened to withstand temptation when you have seen how sorely he was tempted and how strongly he stood for what was right, might I ask how many of us could be a Joseph, how many when surrounded by all the splendors of a then Egyptian court would not have forgotten our God, yea would have forgotten our Church and Sunday school?

Have you wandered with Moses through the wilderness and seen how God always stood by him, always ready to help him through difficulties, how he parted the waters of the Red Sea when all hope of succor seemed to be gone, how his children were guided by a cloud and a fiery pillar?

Have you traveled with David and watched the courageous and yet forgiving spirit when pursued by the enemy? Have you studied the devotions of Ruth or the patience of Job? Has it made you more devoted and patient, has it had any effect on your every day life? Have you studied the wisdom of Solomon and then watched his career to the close of life and seen what a failure we can make of life if we forget our duty to our God? Have you with the wise men from the East watched the new light dawn upon the world, have you then studied the life of our Savior, seen his unspotted career, have you wondered with him through the valleys of Judea, studied the sermon on the Mount, witnessed the betrayal and the agony of the cross, seen the mock trial the scoffs of the rabble, yea the ignominions death and finally the triumph over the grave and death, all that you and I might have eternal life?

Then when you have studied the lives of his disciples, how they were persecuted and scattered, when you follow their career and see the noble examples of Christian courage and fidelity, has it made you better?

Just a passing glance at our beloved Paul, his wonderful conversion, courage and ambition to work the works of him that sent him, how he withstood the fiery darts of the wicked, how he wondered through deserts and wildernesses, often friendless and homeless but with courage never daunted.

But what joy fills the soul when after all these lessons with the beloved John we get glimpses of heaven from Patmos, we are then made to say with the poet:—

"Beyond these chilly winds and gloomy skies,
Beyond deaths cloudy portal—
There is a land where beauty never dies,
And love becomes immortal."

Imagine if you can the world without sunshine of God's love, the world without the Church and the Sabbath school? This world would be a dreary waste life a drudgery not worth living. We might then well say with the dreamer in his poem of darkness:

'The bright sun was extinguished and the stars
Did wander darkling in eternal space
Rayless and pathless and he icy earth
Swung blind and blackening in the moonless air.

Extinguish those greater and lesser lights of God and immortality, the Church and the Sabbath school, and you make the dream an awful reality, but no, the Gospel light keeps on spreading over land and sea, the light grows brighter and brighter, homes are made happier, the sorrowing are made glad, the weary are made strong in the Lord, the drunkard is reformed, the erring are brought to Christ, and finally we can all say in one grand chorus:—

Look down, the depths are bright and hear them cry
Light! Light! Look up, 'tis rushing down from high.
Regions upon regions far away they shine,
Tis light ineffable, tis light divine,
Immortal light and light forever.

Mission Department.

EDITED BY A. B. SHELLY.

From Our Missionfield.

Brother H. J. Kliewer, our missionary at Hammon, O. T., writes of his work among the Red Moon Indians: "The forenoons I devote to the study of the Cheyenne language, in which I am assisted by my interpreter. During the afternoons I generally visit the camps and speak to individual ones and to small groups of Indians of the salvation in Christ. On account of my limited knowledge of the Indian language and of the inadequacy of the sign language to make myself understood, I could do but very little work of this kind before I had an interpreter. I therefore feel grateful towards God and to the Missionboard for the privelege of now having an efficient interpreter to assist me in my work. The hot weather, the work of the Indians in their fields, and their nomadic mode of life, however, seriously interfered with my camp-work. Yet as a rule the Indians were willing to hear the Word of God, and we have reason to hope that many a seed thus sown will sprout, grow and in its time bring forth fruit.

"Our Sunday meetings were comparatively well attended, the number attending them varying from 30 to 80 persons at a time. As the Indians are living on both sides of the Washita river, these our meetings are held on both sides alternately. The two chiefs, Heap of Crows and Howling Water, allowed us the use of their "Shades" for the holding of these meetings. Every alternate Sunday I conduct Sunday-school with the children at the Government school. And on every Wednesday evening I speak to them. As most of the children do not yet understand the English I am here also obliged to make use of my interpreter."

In a later letter brother Kliewer writes, that inasmuch as the other ministers, who were to assist in the spiritual work at the school, have not put in their appearance yet, he is for the present conducting Sunday-school every Sunday. In conclusion brother Kliewer writes: 'Although this seems in many respects to be a hard field, yet it is necessary that here too the ground be broken for the good seed of the Word of God and that the message of peace in Christ be brought to these Indians also. When we perceive how their heathen religion is the cause of much misery to them, how they are seeking after peace without being able to find it, and how they are dying without a Savior in fear and without hope, is it not high time that the Gospel of salvation be preached to them whether they receive it or not? May the Lord help us to perform our duty faithfully, and our labor will not be in vain!"

§

Missionary Horsch of *Hæmaom* writes: "Our Indians were greatly afflicted with malarial fever during the past quarter, which greatly baffled the skill of the "Medicine men." As a consequence we had to buy and administer much medicine during the period of their sickness. The Lord blest our efforts in such a manner that many of those who had been sick came to us afterward and joyfully said, 'Your medicine has cured me.' We can also testify with grateful hearts, that during the time of this their affliction many Indians were brought nigh unto us who hitherto had stood aloof from us. We now enjoy their full confidence. Our work in the camps was, humanly speaking, more satisfactory during the past quarter than during the quarter preceding. Some of the older ones are now seeking after peace. They realize too that peace can only be found with Christ. But it goes hard for them to break away from their life-long belief in gods and spirits. To one not acquainted with the condition of things it is well nigh impossible to comprehend what it means for an Indian, who has lived and grown old in heathendom and superstition, to at once seperate himself from all this and accept Christ and follow Him.

"The thought has frequently come to me how good it would be if we had a Home for old and decrepit Indians to which they could go, find a place of refuge, and receive the necessary care and nursing in their old and feeble days. I am confident an institution of this kind would do as much, and even more good for the kingdom of God than our schools for the young Indians do.

"Our Sunday meetings are now held in the new church and are well attended. A Sunday-school has also been started in our church. Our plan is to invite the few white people living in the vicinity to the Sunday-school, and by the help of God to draw in the young Indians, and if possible some of the older ones, and thus instruct them from the Word of God in their own language. The Lord will hear our prayer of faith and also bless this branch of our work."

A Visit to a Missionary in India.

Julian Hawthorne in writing on India in the February number of the *Missionary Review*, gives the following account of a visit to one of the mission stations in this far of country. It graphically portrays the fallacy common with some who look upon the life of a missionary as a life of ease and luxury, and shows how much self-denial and privation one has to endure in order to be a faithful servant of God among the heathen:

"Travelers in India," remarked my friend with a cheery smile, as we drove up to his house, "report us missionaries as living in luxury, waited on by troops of servants, demoralizing native simplicity by an impracticable morality, stuffing them with theological dogmas which they can't understand, forcing them to wear unsuitable and unaccustomed clothes; and that the upshot of our work is to make them hypocritically profess a faith they don't believe in in order to curry favor, and to ruin them with the vices of civilization, instead of saving them with its virtues. Well, now you have a chance to see how it is for yourself."

The household consisted of the missionary and his wife and a young lady who was assisting them; three or four immaculate Mohammedan servants, at wages of from one to two dollars a month; a horse and a buggy, a chapel, and, within the wall of the compound, some ranges of neat buildings for the accommodation of the native children who were supported and instructed by the mission. The family sat down thrice a day to a wholesome but Spartan meal. The husband worked with all his might from dawn to dark, and after dark in his study, helping distress, averting evil, cheering sorrow, enlightening ignorance, and praying with heart and soul to the God and Christ, who was more real to him than any earthly thing. His lovely, artless, human, holy wife, with faith like a little child, and innocent as a child, yet wise and steadfast in all that touched her work, labored as untiringly and selflessly as her husband; and so did the other angel in the house. There were, perhaps, a hundred native children, either orphaned or deserted, who had begun to get flesh on their bones, and were busy and happy in learning to read and write their native language, and in singing hymns and praise to the new living God who loves children, meeting morning and evening in the chapel for that purpose, and to listen to stories about this God's loving dealings with His creatures, told by native Christian teachers and by the missionary himself. They also learned, for the first time in their lives, what it was to live in clean, orderly rooms, and to be fed abundantly and regularly, and to be treated with steady, intelligent, and unselfish affection. These children would have died of the famine, had not the mission found and saved them. Many of them, in spite of their present good appearance, were liable to succumb at the first touch of any illness, for famine fatally saps children's constitutions; but they would be happy while they did live, and have an opportunity of discovering that there is a Divine Spirit outside of cobblestones and brass monkeys. But though the surroundings and influences were of the loveliest Christian kind, there was no trace of that fanatic hunger for nominal converts—that blind eagerness to fasten the badge of the cross on the sleeve, whether or not it were in the heart—which has often been ascribed to missionary work. I confess that I had prepared myself to find something of the kind. But one must live with the missionaries in India in order to understand what they are doing and how they do it. From first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, "They are like the people of the Bible." Some wore European dress, others did not. Their aspect was simple, sincere, and modest.

In the torrid morning we went by rail to a village a few miles distant. At the station we were met by a smiling, clean, likeable native, about five and thirty years of age, who at once entered into an earnest talk with the missionary. He was the local Christian preacher, having occupied that position for several years. As he talked, I scrutinized him soundly for symptoms of humbug, but detected none. A number of villages, in a district covering a hundred or more square miles, are under the missionary's care, and he makes the round of them as often as possible, say, every fortnight. In this village the famine was sore. The order was that every person found starving should be brought to the native missionary's house, fed and ministered to, and told to come at least twice a day. Money or grain was supplied to native missionaries by the superior (my friend), and they made their accounting to him for it when he visited them. It was easy to see that the white man and the brown were on terms of complete mutual confidence and respect.

Ten minutes' walk brought us to the native's house—it was rather a somewhat extended hut. The porch, a structure of bamboo poles, covered with palm leaves, gave it a little breadth of shadow in front; within the rooms were dark, but clean. Cleanliness is one of the distinguishing marks of the homes of native Christians in India. There were some half-naked figures squatting on the hard, smooth earth of the yard in front of the porch. The missionary carried on conversations, first with one, then with another, translating to me as he went along what was said. The women were modestly silent, unless when questioned directly. They were very gentle and happly-looking women; the expression in their faces was quite different from that of the pagan women. Their eyes met my eyes with a soft, trustful, guileless look. They were dressed in flowing garments of dull, harmonious Eastern hues, draped round the body and drawn over the head. A little apart squatted an old woman, one of the skeletons. She had been dismissed from the hospital. But for the mission support she must have died. As long as she lived she could come here twice a day and be fed and gently treated. She did not know what Christianity was, but she knew that its effects upon her were good.

Before we left, the missionary, looking gravely and kindly upon his audience, said a few words to them, telling them who Christ was and what he had done, and then prayed. It was very primitive and simple—the elements of what good a Christian may do to others. The native Christian joined devoutly and affectionately—I can not find a better word—in the prayers. Then we returned to the railway station and took the train again.

Reading the Bible in India.

A missionary in India was traveling through crowded villages, and received an invitation to go to one never before visited. On his arrival the people collected around him and begged him to send them a missionary and a schoolmaster to teach them "the sacred book." The missionary asked them, "What do you know about my sacred book?" An old man sitting near him answered, "I know a little of it," and began to repeat in Tamil the first two or three chapters of John's gospel. To his surprise, also, he found that the man was totally blind. He asked how he could possibly have learned so much, when the man answered that a lad from some distance, who had been taught in a mission school, had for months been working in this village, and had brought with him a part of the New Testament. He had read this aloud so often that the blind man had learned it by heart, and although the boy had left the village some time before, not a word of these precious truths had been forgotten.—*Ex.*

General Church Intelligence.

The Freedmen's Aid Society of the Methodist Episcopal Church has to struggle with a debt amounting to $200,000.

¶

The "Christian Scientists" at their annual meeting recently held raised the sum of $105,000 for missions and other purposes. A part of this money is to be used for missionwork in Cuba and Porto Rico.

¶

Two seminary buildings, belonging to the Methodist Episcopal Church, the Wesleyan Female College in Cincinnati, O., and the Jenniugs Seminary, at Aurora, Ill., have recently been changed into Deaconess' Homes.

¶

Two missiouaries, Manuel Ferraudo and Father Lambert, both formerly Catholic priests, and who were both converted at the mission of Rev. James A. O'Conner, in New York, expect shortly to go as missionaries to the newly acquired territory of Porto Rico.

¶

A new organization which styles itself "The Brotherhood of the Methodist Episcopal Church," has recently been organized in the city of Philadelphia. The professed object of this organization is to incite to a greater amount of religious activity among men.

¶

The sum received by the Methodist Episcopal Church during the past year for mission purposes, including the amount received for the cancellation of a missiou debt of $186,142, amounts to $1,345,981. The total receipts for the last ten years were, $11,898,984.65.

¶

The Baptists recently dedicated the fifth "Gospel Car" for which free passage has been secured on 45 of our railroad lines. These cars, which are principally used in the state of Kansas, are taken to places where there are no churches, are kept there for a certain length of time and a missionary conducts meetings and Sunday-schools in them, and wherever practicable organizes churches.

¶

Under the heading *A Good Declaration* we find in the "Herald of Trnth" the following very practicle and pertinent thoughts which we recommend to the earnest and unbiassed consideration of the readers of the MENNONITE:—

The pledge held up by the "Epworth League" is indeed an excelleut one, and while we do not favor that form of association in the church of Christ, believing that the church covenant should be broad and strong enough to hold *all the members in all their places*, we must alter all give due credit to the sentiments contained in their pledge: "I will earnestly seek for myself, and do all that I can to help others to attain the highest New Testament standard of experience and life. I will abstain from all those forms of worldly amusement forbidden by the Discipliue of the M. E. Church, and I will attend, so far as possible, the religious meetings of the chapter and the church, and take an active part."

This pledge suggests to us three things, and these three things make up the devoted Christian life.

First, To seek after the highest standard of Christian life.

Second, To abstain from all forms of sin and unrighteousness, and deny oneself of all carnal desires and inclinations.

Third, To have and manifest a profound respect for the church as the representative of the kingdom of Christ on earth.

Churchism, or a special devotion to one's church, has become one of the contemptible things of this age; while worldliness, worldly conformity, the lust of the flesh, the lust of the eye, and the pride of life are the highly esteemed things even among many so-called Christians.

Even among many of our so-called Mennonite people we find a coldness, a disregard and a disrespect for the church that is lamentable.

The M. E. Church shows in her work a wonderfully strong adherence to her principles, her teachings, and her forms of worship, and she requires of her members and her converts an acknowledgement of these things, and the Epworth League, which is an institution of that church, seconds this purpose, and even in the publishing and circulating of her literature she is very careful not to lose sight of this object, and this is, no doubt, one of the chief elements of her success and her prosperity. When the Methodist Church reaches out and pushes her work it is, after all, if not primarily, at least secondarily, to build up and establish Methodism, because representative Methodists believe that their form of belief and worship are identical with the Gospel and the teachings of the word of God.

Now what can we Mennonites learn from this? We can learn to do the same thing for the Mennonite Church that Methodists do for the Methodist Church. Stand by your church, atteud her services regularly, live out and defend her doctrines, maintain the ordinauces and rules of order of your church, and strictly and faithfully obey and observe the discipline and whatever you do, do first for Christ and secondly for the Church, and your own church will be blest and will prosper and become a power for good to its present members and the world at large. F.

Marriages.

ROSENBERGER—MEST.—On November 19, 1898, by A. B. Shelly, Leo B. Rosenberger, of Milford Square, Bucks county, Pa., and Agnes B. Mest, of Schultzville, Berks county, Pa.

SHELLY—SWOVER.—On Nov. 24, 1898, by A. B. Shelly, at the home of the bride's parents, No. 3747 N. 15th Str., Philadelphia, Oswin W. Shelly and Anna E. Swoyer, both of Philadelphia, Pa.

Deaths.

KING.—On October 13, 1898, in Plumstead, Bucks county, Pa., Esther, widow of Abraham King, a born Myers, aged 86 yrs. and 8 months. Interment on the 17th at Deep Run. Services conducted by A. M. Fretz.

TOWNSEND.—On October 28, 1898, near Benjamin, Pa., of consumption, Theodore Townsend, aged 48 yrs., 1 mos. and 16 days. Interment on Nov. 3d at Benjamin Reformed church. Services by Allen M. Fretz. Text, Ps. 8: 4.

TAYLOR.—On Oct. 30, 1898, in Milford, Bucks Co., Pa., Elma Anna, daughter of Charles and Ellen Taylor, aged 4 yrs., 4 mos. and 26 days. Interment was made on Nov. 3rd at the West Swamp church. Funeral services were conducted by A. B. Shelly, S. M. Landis and J. Y. Schultz.

ROTH.—On Nov. 2, 1898, in West Rockhill, Bucks Co., Pa., Peter Roth, aged 82 yrs., 10 mos. and 16 days. Interment on Nov. 6th at Ridge Valley church. Funeral services by A. B. Shelly.

HENDRICKS.—On November 3, 1898, near Unionville, Pa., Benjamin D. Hendricks, aged 80 yrs., 8 mos. and 25 days. Interment on the 7th at Blooming Glen Mennonite church. Services at the house by Josiah Clemmer, and at the church by A. F. Moyer in German and A. M. Fretz in English. Text, Job 14: 5.

Contributions

For Heathen Mission Work. Received during October. General fund.

From Philadelphia cong., $15 00; Newton, Kans., S. S., $13.20; Emma Bachman, Mcundridge, Kan., $2.00; Hoffnungsfeld, Eden, S. S. Kan., $20.60; Collection at the Ladies' Missionary Society meeting at Middle District Conference, $40.95; Cong. of Putnam and Allen counties, Ohio, $67.50; Jacob Weber, Donnellson, Ia., 50c.; Salem cong., Dalton, O., $10; Mission Box of cong. at Berne, Ind., $3.82; Tithes of F., Berne, Ind., $5.70; Collection at Harvest services, Berne, Ind., $180.90; Berne S. S., $51.38; cong. at Enger, Oregon, $13.75; Cong. at Pawnee Rock, Kan., $10.00; Cong. at Mt. Lake, Minn., $6.78.

For Missionary Petter's Residence.—From Emmans cong., Butler Co., Kan., $137.00; Swiss cong., Butler Co., Kan., $13.00; A. A. Sommer, Cal., $1.00; J. A. Schowalter, Wisner, Neb., $5.00.

For Expenses of Mission Board Meeting at Berne, Ind., April, 1898.—From I. A. Sommer, $107.13.

For Building a Church for Missionary Horsch.—From Emmaus cong., Butler Co., Kan., $8.76.

For the Mission in India. — From the cong. at Mountain Lake, Minn., $6.77.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

Brainerd, Kansas.

For the Orphanage at Halstead, Kansas.

From the cong. at Beatrice, Neb., $34.20; S. S. Baumgartner, Mound Ridge, Kan., $2.00; Val. Krehbiel, Mound, Ridge, Kan., $5.00; D. T. Eymann, Mound Ridge, Kan., $5.00; J. E. Schmidt, Halstead, Kan., $5.00; Bernhard Entz, Brainerd, Kan., $5.00; Dan. Hanry, Halstead, Kan., $5.00; Jacob Entz, Brainerd, Kan., $2.10; Dan. Ruth, Mound Ridge, Kan., $5.00; Zion cong. at Elbing, Kan., $5.25; Jacob Entz, Elbing Kan., $5.00; Herrman Janzen, Elbing, Kan., $5.00; Jacob Funk, Hillsboro, Kan., $5.00; Chr. B. Krehbiel, Moundridge, Kan., $5.00; South Alexanderwohl Y. P. S., $5.00; John Suckau, Newton, Kan., $5.00; Cornelius Franz, Mound Ridge, Kan., 25c.; Abr. Entz, Newton, Kan., $3.00; Barbara Kramer, Halstead, Kan., $5.00; Estate of Maria Krehbiel, Summerfield, Ill., $20.00; And. Wiebe, Beatrice, Neb., $2.00; David Schmidt, Lehigh, Kan., $5.00; County Clerk, McPherson Co., Kan., $50.00; Anonymous, $1 00; Cong. at Mareno, Kan., $10 00; Anonymous, $5.00; J. B. Schmidt, Gossel, Kan. $5 00. Gratefully acknowledged,

H. DALKE, Treasurer.

Moundridge, Kansas.

Of Interest to Mennonites and their Friends.

The undersigned having purchased from the publishers the balance of the only English edition of *the History of the Mennonites by the late D niel K. Cassel, now offers it at half price for the holiday season.*

The work is historically and biographically arranged, with numerous illustrations. Also "Menno's Renunciation of Rome"; the "Confession of Faith adopted at Dortrecht in 1632", and many other interesting facts concerning the Church. Containing 450 pages, beautifully bound in cloth, a marvel of cheapness during the holidays. A beautiful Christmas present.

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Sonderton, Pa.

Mennonite Year Book and Almanac for 1899.

It is the fifth of a series of annuals, the publication of which was started and is continued with a view to bringing before members of our church and others, information of interest concerning the past history and present progress of our church. The present number is again replete with matters of historical value, and the almanac pages again bring a complete list of the International Sunday-school Lessons and daily Bible readings. If you have not seen any of the previous issues, a copy of the last issue (1898) will be sent you free on application if made in time while the supply lasts. Then let us know how many of the new issue you may want for yourself and others at the following rates:

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIV. No. 4. Quakertown, Pa., January, 1899. Whole No. 160.

SELECTED.

Anno Domini.

BY C. A. L.

The year of the Lord: was it such to thee?
The year that is failing with icy breath:
That is going its way so silently,
As the moments glide, to its quiet death.

Were its brief days his as they passed along?
Its days of content and its days of pain;
Were its mornings crowned with uplifted song,
And its eventides with the soft refrain?

Were its hours touched with the tender bliss
Of a lofty purpose—a lowly care;
With a kindly thought for the least of his,
While the Lord himself did *thy* burden bear?

In the paths of peace, when thy skies were bright,
Was the glory-cloud a "defence" indeed?
And as shadows deepened about thy night,
Did the gleamiug pillar of old still lead?

The year of the Lord! let it sink to rest;
Let it pass away to the ages hoar;
Let it die on the hushed and tranquil breast
Of the years and years that have gone before.

He gathers them unto his secret place,
Where their pain and bliss are alike forgot;
But their lowliest deed will he ne'er efface
For the Lord *is* the Lord, He changeth not.

Yea, He brings them forth from the dim unknown,
And in solemn keeping He still doth hold
The days to come as the days that are flown;
Our years are his years, till the last be told.

Her New Year Resolutions.

BY ELSIE BECHTEL.

"I just shan't do it mamma, and I think its real mean of you to ask it of me too." "I'm just going down to Gracie's to-morrow and if Jack brings home two dozen college chums."

The mother heaved a sigh, and Jessie turned, and, with an angry bang of the door, and several bounds of her lithe young body she was in her own room seated at her desk; and, by her looks, none the happier for the hasty words she had spoken.

Now Jessie is generally what would be called a "real good girl," and she generally deserves the title too, but, as she said to herself, "This was so provcking; Jack is always bringing home those horrid college chums of his, and I hate college men anyway, they don't know how to appreciate anything else but themselves. And then mamma is forever talking to me about my influence and duty as a sister, and now we were all going to have such a nice time at Grace's home over New Year, and she actually thinks I should stay at home to entertain Jack and his chum. I should think they wouldn't need entertaining. O pshaw! it just is too provoking for anything, if I don't stay at home and the boys go out and stay the least bit late mother and father will both blame me, and they'll say what they've so often said 'Jessie, daughter, if you had been here to entertain them with music and songs they would have stayed at home.' Well I can't see why they should not be allowed to sow their wild oats now and then, anyway I'm going no matter what becomes of the boys."

Yes, such were the thoughts of beautiful, fair haired, Jessie Brown, generally known as "a very nice and good girl, and such an active worker, too."

Yes, such were the very thoughts of Jessie Brown, the Primary teacher in the Sunday school of the First Church in town, the secretary of the C. E. society; Jessie Brown, the president of the W. C. T. U., and the soloist of the Church; bright, active, Jessie Brown.

But Jessie Brown's fair brow is clouded as she sits before her desk to-day, and, with a sigh, she tries to shake off her unhappy mood and pulls from a little pigeon-hole in her desk a tiny note book. Let us peep into this book.

Jessie lays it down and draws her inkstand toward her as she says, "Well I wonder what kind of resolutions I will make this year," and then she turns back a leaf or two to see what sort she had made last year.

Here is one that reads: Resolved, That I will not talk cross to mamma during the coming year; and another: Resolved, That I will be more of a *sister* to brother Jack; and yet another: Resolved, That I will consider the pleasures and good of others before my own; and the last: Resolved, That every day I will serve Jesus as much as possible.

Then she drops the book and her head sinks lower and lower until it reaches the desk and great sobs shake her body as she thinks aloud, "Oh! Jessie Brown, you are all wrong, a prominent member of every organization of your church, a member of the church, and you read papers to convince others of the joys of salvation, and, oh dear! oh dear! it's all wrong, all wrong, you haven't got the love of Jesus in your heart at all." "Oh God! God help me," and with this she kneels down beside her bed, and from that young heart goes up prayer after prayer to the Almighty, fervent with their petitions for a baptism of His Holy Spirit, that she might have in her heart the true love of Jesus Christ.

And just as twilight is waning into night she rises from her knees, her face wet with tears, and her eyelids red and swollen, but under them the light of love beaming from her blue eyes; a light, such as never shone from Jessie Brown's eyes before, and she goes to her desk, and, by the last beams from the setting sun writes as her New Year Resolution—

"That, every day in the New Year I will, with *His* help, do what *He* would have me do."
—JESSIE BROWN.

Ah! would to God that every young woman in the Christian Churches could truly and wholeheatedly make this beautiful New Year Resolution her own.

Start Right in the New Year.

We stand beside the cradle of another year. We have closed another chapter in our Book of Acts. What has been the influence of our thinking, reading, and service upon ourselves as well as upon those with whom we have had to do?

We have enjoyed glorious privileges. All the creations of genius, the intellectual triumphs of science, and the Christian conquests of the past and present, have poured their precious treasures at our feet, and urge us to weave their unperishable truths into our character.

Let us heed the poet's exhortation:—

"Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free.
Leaving thine outgrown shell by life's unresting sea."

Christ, the greatest teacher of the ages, said, "Seek ye *first* the kingdom of God, and his righteousness." It is important how we start out in life; the perilous years are between fifteen and twenty-one. During this period professions are chosen, companions are found, habits are formed, and religious convictions are fixed.

Then begin right. Ae we enter the realm of literature by the twenty six letters, and that of music by the seven notes, so we should commence our character-building by accepting Christ as our personal Saviour, and making him our model in all our worship and work.

O the privilege and joy of knowing Christ! for he alone can give us purity that no sin can tarnish, light that no sorrow can darken, faith that no change can affect, and hope that no suffering can destroy.

We are children of a King, the temple of God, torch-bearers for the Lord Jesus, co-operating with him in bringing the world to a knowledge of our God. Then let us give our powers for Christ and the Church, willing to go anywhere and do anything, conscious that

"The trivial round, the common task
Will furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God."

We may never be able to give God that perfect service for which our heart so dearly longs, but we can live before him with perfect motive, ever saying, in the language of Paul, "That I may know him, and the power of his resurrection."

Before we gain this victory there may be some Waterloos to fight in our heaits; but in Christ's name we shall triumph. Evil desire, pride, and fear, shall be destroyed, and we shall sing with the conquering Paul, "I can do all things through Christ which strengtheneth me."

Let us remember, knowledge grows in, to the heart; but character grows out, from the heart; for "as a man thinketh in his heart, so is he."

Then let us cultivate the beautiful virtues of industry, purity, patience, courage, sympathy, and love, that clustered so richly in the character and service of Christ.

In this day of reading, with its splendid books and papers to inspire the heart and instruct the mind, let us not forget the study of the Bible, the world's guide-book. It claims the right of way, and deserves it. It never was so well understood, intensely loved, widely distributed, and faithfully taught as it is this hour. Glorious old Book, definite in its teaching, enduring in its promises, and satisfying in its revelations!

—*Christian Endeavor World.*

Apostolic Simplicity.

H. G. Allebach.

It is not obligatory on any Christian to observe simplicity in his religious exercises in the sanctuary or in his walk and work as a Christian. But it may be safely laid down as a general rule that earnest people are characterised by their love of simplicity. They think clearly and tersely, in action hew close to the line, and speak painfully to the point. Time is too precious to them to be wasted on side-issues and mere display and rigmarole. While the contrary of simplicity—elaborateness—is not in itself reprehensible, yet it so easily and imperceptibly passes into ostentation and make-believe and empty form that it would not seem altogether unjust to identify the two and condemn them together. Jesus appeared to do this. He repudiated the fasting and ceremony in vogue as much to encourage directness of worship as to condemn pharisaic formalism and conceit. There were doubtless those among the more spiritual members of Israel who could observe all the minutiæ of fasting and ceremony without being in the least self-righteous and mechanical; and who could possibly know this better than did Jesus? The apostles must have been of this class. And yet Jesus prescribes the absolute limitation of all worship to such times and expressions as the state of heart prompted. He even boldly violated the Judaic sabbath, simultaneously uttering the possibly still bolder axiom, "The sabbath was made for man and not man for the sabbath."

The apostles did not at once lay off the cloak of ceremony when they entered upon their career. But gradually the Spirit purged away the non-essentials; and as we read their epistles, we are impressed with their sanctified common-sense, their unconventionality, and their unadorned fervor. The principles of Christ's Gospel would naturally cultivate this tendency. If the wall of partition would have to be removed between Jew and Gentile, each would have to leave his minor doctrines and religious peculiarities in the background, and pay exclusive attention to the vital points of faith and life. The universality and spirituality of the Gospel would necessarily be fatal to all narrow sectarianism. The doctrine of salvation by faith rather than by works would gradually eliminate the beggarly elements of the law. Simplicity would be the point of gravitation.

It would seem that a return to apostolic simplicity in our day is a desirable thing. Moreover, the times drift that way. I will confine myself to one particular in which it would be to the benefit of the church to adopt apostolic method.

This is in spiritual work. For ever so long a time and in the great majority of churches the spiritual work in the church has been almost exclusively delegated to the minister. It may be up to date and hallowed by immemorial tradition that one man in the congregation do all the preaching and be called the "pastor" of the church. But it does not appear to be the New Testament idea or the apostolic practice. How little one man in the early church had the monopoly of spiritual ministrations may be learned from Ephesians 4: 11 and 12: "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers. For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." To which offices in the early church may be added "gifts of healing," "working of miracles," "discerning of spirits," "divers kinds of tongues," "interpretations of tongues"—and other manifestations of the Spirit operative at least in the Corinthian churches (1 Cor. 12: 4–11). Of course, there are grades of offices apparent in this list, and the apostles certainly occupied the highest place in the churches, laying foundations, and constituting a court of last appeal in matters connected with doctrine and the life and words of Christ. Some planted, some watered. Timothy and Titus were certainly set as overseers over the churches of Ephesus and Crete to superintend the polity of the churches. But this does not alter the democratic scheme of early church activity. The motto was: Let every one be useful according to the gifts of the Spirit. Some have ten talents, some five, some but one; "but the manifestation of the Spirit is given to every man to profit withal." Each man owed it to God and the church to stir up the gift within him.

Our modern way of doing things does not at all accord with Paul's policy sanctioned by the Spirit, and the departure is to the deplorable detriment of the church. By the ignoring of this system, the Word of God is to a great extent misunderstood and discredited. Men get to lose first, touch with, and afterwards, faith in, the Holy Spirit. The Holy Spirit's prime office is to teach teachers. No one should venture upon his feet as a Christian teacher or preacher who does not hold credentials from the Spirit authorizing him to act in this capacity. Yet, are there not countless "ministers of the Gospel" to day who from various definite proofs have not been divinely called or spiritually equipped for the work? In this way the Spirit's say in the matter is disregarded, and congregations not believing in the divine order of divine teaching, pretend to be able to make or unmake preachers at will, and in the meantime silence the voice of the Spirit seeking to hold each man to the divine vocation assigned to him. If a minister leaving one church and assuming the headship of another on lucrative grounds alone is a mammon server, the congregation buying him is a Simon, trying to purchase the Holy Ghost with money. While, of course, "those who preach the Gospel should live of the Gospel," still the principle to day is grossly abused, the present practice being far removed from the early simple custom of "ministering to the necessities of the saints." Spiritual ministering was not originally, and is not now intended to absorb all the time and energy of any one ministrant. Opportunity should be given him, if to his taste, to engage occasionally in secular labor, which Paul and presumably the other apostles also did. And if the labors in the Spirit were rightly shared, each man would not have all his time and energy preoccupied in spiritual labors. Education is indeed useful, and to-day obligatory. But education does not supply what the Spirit alone can give, and is in fact not essential in every spiritual vocation.

There is a great advantage in sticking close to the literal word of God. The worldling, whose attention to the claims of the Christian religion is courted, naturally expects, as a result of proper preaching, a complete contrast between earthly and heavenly ideas and modes of life. God certainly has His way of governing the world, and especially His Church, and the more nearly we conform to His divine order in the latter, as revealed to us by the Spirit, the more we are likely to impress the worldly man with the reality of the Kingdom of God.

Mr. D. M. Thornton, at one time Educational Secretary of the Student Volunteer Missionary Union of Great Britain and the representative of that Union at the Cleveland Convention last winter, is on his way to Egypt to begin work among the Mohammedans. It is reported in *The Student Movement* that he will be stationed at Cairo, the greatest Mohammedan student center in the world.

Stewards of God's Bounty.

Paper read at the C. E. meeting Bally, Pa.

When I began thinking about what it is to be a steward of God and over what He has set us as His stewards, the list kept growing larger the longer I thought, and I was impressed with the thought of how much God entrusts to us—much more than we can ever know. God's bounty means so much more than we can appreciate, that is impossible for us to realize what it means to be stewards of Christ. To become stewards of God we must give ourselves to Him and then we become the medium through whom God gives. And the more we enter into the plans of God with all the earnestness of our nature, the greater the pleasures of our stewardship will be.

There are many beautiful examples of good stewardship in the history of God's people. When John Wesley received thirty pounds a year, he lived on twenty-eight and gave two; when he received 60 pounds he lived on 28 and gave 32; and when he received 120 pounds he still lived on 28 and gave away all the rest. But on the other hand we observe so many to whom God has given much of this earth's riches to use to his glory, yet spending it in selfish pleasures and sinful extravagance. These are the unjust stewards like the one of whom we read in Luke, who robbed his master in order to make friends of the mammon of unrighteousness. But Christ said,—He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least is unjust also in much.

If we are good and faithful stewards of God, we will be the means through which God will give gifts to those around us. All that we receive from him is given to us to use for his glory and the furthering of his kingdom. Peter says,—Use hospitality one to another without grudging. As every man has received the gift even so minister the same one to another as good stewards of the manifold grace of God.

God has given us many gifts in which we all may share, but he also gives to each one individually in which no other can share. It is thus: We all have each a particular work to do, and each one is blessed with the power of doing that one particular work. Each one of us can do something that our neighbor cannot do, and in all the world there are no two with exactly the same work to do. Our gifts are different and our opportunities are different. If we all realized this there would be no more cause for envy or strife. And whatever that work is, let us do it to the glory of Him who bestows all good and perfect gifts and to whom we will some time have to give an account of our stewardship. We should not forget the warning words in Deuteronomy: "Beware that thou forget not the Lord thy God in not keeping his commandments and his judgments. But thou shalt remember the Lord thy God, for it is he who giveth thee power to obtain wealth." We are only stewards entrusted with the Master's property and we should be obedient to his will and use all that we have with the one object of doing God's service in ministering to the welfare of his creatures.

Paul says,—Moreover it is required of stewards that a man be found faithful. One of the greatest gifts of God's bounty to his stewards is time. There was a time when we were not, but now there can never come a time when you and I shall not be. Anna Brown says,—The vast gift of eternity has been laid in your hands and mine, an eternity not wholly to come but one which is even now here. Shall we not use its hours aright?

The question of life is not how much time we have, because in each day each of us has exactly the same amount—we have all there is. The question is, what shall we do with it? Let us not forget one point in answering this question, viz., that being interrupted is not necessarily time lost. There is time enough given us to do all that God means us to do each day, and to do it gloriously. How do we know but that the interruption we snarl at is the most blessed thing that has come to us in many days. But in all our lives there is not a moment given us to throw away. If we would but use every moment as God would have us, what a mighty influence our lives would be. Let us be quiet before God and let him teach us what he would have us do with precious gifts of his giving and use our talents so that when we are called to render our account, the judge, the Son of Man can say to us,—Well done thou good and faithful servant enter thou into the joys of thy Lord.

Florence Shelly.

Saving to Give—Giving to Save.

The above subject was given to a class of young boys as a topic for discussion. The very first remark it brought forth was,

"I don't see what the last half of the subject means—how it is possible to give in order to save."

"I have a thought," answered a bright lad quickly. "Doesn't it mean that we all have some qualities that it is a pity to lose?"

"What qualities, or example?" asked another.

"Well, what we call loving-kindness, consideration for others' needs, generosity."

"But do these qualities need cultivation?" asked the teacher.

"I think so," answered another boy. "Doesn't everything good in us grow by use and diminish by neglect? Now generosity and loving care for the wants of others are things worth keeping. We lose them if we never put them to use."

"Oh, I see!" interrupted another quickly. "By giving we save to our own natures something worth a great deal more than the thing we give away."

"That is the whole story," answered the teacher. "It is only another way of putting the great thought that is in the words: 'Whosoever will save his life shall lose it; but whosoever will lose his life for my sake the same shall save it.' There is a great deal of saving that is really a loss."

When we come to the other side of the question—saving in order to give—there is a double way of looking at that also. If we save even our pennies in order that we may have more to bestow in charity, or in support of Christian work, the good we do that work is only a small part of the real good of saving. The little sacrifice that we make, the self-indulgences that we deny, the extra work that we do, all give to our own character a strength and sweetness and power that enrich us far more than the money we give takes from us. It sounds very paradoxical, but it is nevertheless true that what we do for others comes back in three-fold measure. It comes not only in the training which giving brings to the nobler part of our nature, but it comes again in the love and gratitude of those whom we help, and a third time in the satisfaction of seeing others happier because of our sympathy and aid.

True charity is the spirit that giveth and yet increaseth. If we are governed by selfish considerations when it is absolutely better that we be generous hearted towards those that suffer and towards the causes that need our support, that fact should not act upon us as a motive for giving; it should only act as a reminder of God's wonderful way of strengthening and cheering his children as they move on in his appointed way. The reward is not the thing to work for, but to be grateful for when it comes.—*The Silver Cross.*

In a Strange Land.

by helena h. thomas.

"Are you on your way to the hospital?" queried the head nurse, who was out for an airing.

When I replied in the affirmative, she said, coaxingly, "Do you go into the woman's ward and see Helen K——; you will be wonderfully interested in her, I feel sure. Poor girl, my heart aches for her!"

That one accustomed to suffering in its worst forms should so express herself aroused my curiosity, and I said, "Tell me more of her; if you wish me to visit her."

"Well, she came to us three months ago to have an operation performed on her hip, as the bone had become diseased from a fall, in consequence of which she has suffered untold agony. She is more comfortable now, but there is little hope that she will ever walk again without crutches, even if her life is spared."

"Does she know how dark the prospect is?" queried I.

"Yes, she knows her case is well-nigh hopeless, but she never rebels or murmurs; on the contrary she is so sweet and patient that we all love her."

"I she a Christian?" was the next query.

"Why, I—I cannot say—as to that," was the hesitating reply, "but I should not wonder if she is, and that is the secret of her endurance, for she seems to have something beyond will power."

A little later I looked upon the face of the stranger in a strange land, and then I understood, in part, how she had found her way into the hearts of all in the institution; for though the face of the sufferer was worn almost to a shadow, it wore an indiscribable expression of sweetness and patience. In answer to my queries she told me why she had left kind parents, brothers and sisters.

"You see, lady, we were so poor I wanted to earn money for my people, so I comes to this rich country for to earn some."

And then she told how soon after arriving here she met with the accident which would make her a cripple for life.

"I don't understand why this come to me, when I want so much to help my people; but He know why."

She said it so sweetly, so trustingly, with an upward glance, that my heart was won completely, and I exclaimed, "Poor child!" for she seemed but a child, with not a relative in this country.

"Yes, lady," said the one whose faith at the moment was stronger than mine, "but you see I'm just as near heaven here as in Sweden; my Father, God, is the same in all countries."

Are you, dear reader, far from home and native land? Then comfort yourself with the thought, My Father, God, is the same in all countries."

Brotherhood in Christ.

I know how often it is hardest to speak about the most sacred things to those who are the nearest and dearest to us. I understand that shrinking which keeps the brother's lips closed from urging on his own brother the truth and the persuasion which he will urge freely enough on any other man. The glib and ready Sunday-school teacher goes from his class to his home, and in the presence of his own children he is as silent as a stone. In that phenomenon, which is so familiar, and often so perplexing, I think we can see the mixture of two feelings, one of which is bad, the other good. The bad feeling is the sense of shame which comes when we think of pressing the love of God and the service of Christ upon the minds and consciences of those who are always living with us, and who know what poor, wicked and unfaithful things our own lives are.

The good reason for our silence is more subtle. It is, I think, the feeling which comes to us almost everywhere, but comes to us most strongly in the presence of those whose hearts lie nearest to our own, that for the conveyance of the most sacred influences words are the most clumsy and unsatisfactory of means; that life is the only testimony by which the power of Christ in one man's heart can thoroughly bear its witness to the heart of any other man. It is natural enough that this consciousness should be most clear and strong just where the possibility of heart bearing direct testimony to heart becomes most evident, in the home, where hearts ought to lie nearest and openest to one another. I know how these two reasons, and perhaps some others, make it very hard sometimes for the father to talk to his child, or for the brother to talk to his brother, about the most sacred things. And yet I know how often just one word is needed to break through the obstruction and reserve, and let all the wealth of God's grace which has been gathering in one humbly consecrated heart pour forth into another which is waiting empty and hungry all the time.—*Phillips Brooks.*

The Conquered Fisherman.

Away on the rocky coast of Cornwall, two fishermen sat mending their nets, Suddenly one began to curse and swear. Catching his neighbor's nets, he took his knife and cut them until they were nearly ruined. The injured man looked kindly into the swearer's face and said: "Do not swear, it hurts me. That name is dearer to me than all the nets in the world. I love Him better than life, don't take his name in vain." The man swore harder still, and continued destroying his companion's nets, until he picked them up and walked quietly away.

Several days after, the man whose nets had been injured, saw his comrade's craft in danger, and hurriedly brought it to a place of safety. The drunken fellow came from the public house in time to see the rescue. "What did you put my boat right for?" he asked. "Because I could not help it."—"Could not help it? You ought to have been glad to see my boat destroyed. What *are* you?"—"A Christian."—"I never saw one of that sort. What is a Christian?"—"One who loves his neighbor as himself."—"Do you love me?"—"Yes, and would do anything for you."—"Why I cut your nets!"—"What of that?"—"Everything! and to think you love me—you have broken my heart," and he laid his head on the kind man's neck and wept bitterly. "And," says the writer of this incident, "there's not a better man sails from that harbor now than he who was the drunken, swearing wretch of two years ago."

"Be not overcome of evil, but overcome evil with good."—*Selected.*

One's thinking affects his living. If a man can make a practice of bad thinking he will indulge in bad living. It is true that bad thoughts do come into minds of those whose lives are godly; but such thoughts are foreign to their desires; they are intrusions, thrown into the mind by the great tempter. The question is, What is the main drift of one's thinking? What does he most delight in thinking on? It is very certain that no one can make a steady practice of thinking evil, delightedly dwelling upon evil thoughts, and at the same time live on a high moral plane. And if one habitually think on high themes he will live a high life. The best of Christian thinking, leads to the best of Christian living. The more we think rightly of God the more we will like Him.—*C. H. Wetherbe.*

The Mennonite.

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A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JANUARY, 1899.

The year upon which we are just entering will mark the close of the most wonderful century in the history of the human race, and judging from the progress of events in the recent years past, the year 1899 will be probably the most eventful of the century, making a fitting climax to this remarkable period of human progress. But with all the changes wrought by the rapid succession of new inventions and discoveries, amounting in many cases to a complete revolution in our material surroundings, with all the changes due to improved conditions of society, there is one thing that has not changed, viz., the unregenerate human nature. All material, social and intellectual progress, so called, is after all no real progress at all, since aside from the work of grace in regeneration there can be no enduring good. It remains true what Paul said to the Corinthians,—If we have hope for this life only we are of all men most pitiable, and without godliness there is no profit for this life nor for the life to come. The coming year will therefore be one of real advancement for an individual, or a community, or a nation, or the world as a whole in proportion as the message of saving grace is received and accepted, and Christ is exalted. Christ, when he is lifted up in the individual, social and national life, will draw men unto Himself. Oh, that for us all the closing year of the century may be indeed a *year of the Lord.*

Expansion is the word just now. The difference of opinion on the subject as applied to our nation arises largely from difference of conception as to the meaning of the term. If by expansion is meant the aggrandizement of territory for the material enriching of the nation, good people certainly have a right to object and cry, "hands off." If on the other hand we mean by expansion a widening-out of the sphere of our influence for good in the line of civil and religious freedom and of the higher blessings of a Christian civilization, then we can not see on what ground there can be any rightful objection. We pray that our aspiration may be like that of Jabez of old,—Oh, that Thou wouldst bless me indeed, and enlarge my border, and that thine hand might be with me, and that Thou wouldst keep me from evil that it be not to my sorrow.

The week of prayer, which is being more generally observed every year among the Protestant churches of our land, will we trust be made a season of prayer and earnest effort by our people. Wherever practicable, public meetings should be held and where churches of different denominations are located in close proximity, as in towns, these services might afford a good occasion for fellowship in union services. The program suggested by the Evangelical Alliance is along the same line as other years: The Pennsylvania State Alliance suggests the following alternative or supplementary topics for the week:

JANUARY. 2D.—"The Ministry of the Holy Spirit in reference to the work of Christ." *John xvi, 12-15.*

JANUARY 3D.—"The Holy Spirit and the New Sense of Sin." *John xvi: 8, 9: Acts ii: 37.*

JANUARY 4TH.—"The Sealing of the Spirit." *Ephes. i: 13; iv: 30.*

JANUARY 5TH.—"The Spirit—the Inspirer of Prayer." *Romans viii: 26; Ephes. vi: 18.*

JANUARY 6TH.—"The Spirit—the Witnessing Power of the Church." *Acts i: 8.*

JANUARY 7TH.—"The Holy Spirit and Christian Service." *Zach. iv: 6: Acts x: 44.*

We call attention again to the "History of our General Conference," by H. P. Krehbiel. A copy of this important work should be in every Mennonite family. It will be sent postpaid to any address for $1.85. Orders may be sent to the editor, A. S. Shelly, Bally, Pa., to the Mennonite Book Concern, Berne, Ind., or to the author, H. P. Krehbiel, Canton, Ohio.

Why Should Christian Women Share in Aid Society Work?

Paper read at the women's meeting in connection with the Middle District Conference, at Danvers, Ill.

In most of our churches there have been organized bands of workers called "Ladies' Aid Societies," whose object is to be engaged in doing some useful work for Christ, the Church, and the heathen.

If we take this home to ourselves, it certainly is a Christian duty to help the poor and needy, suffering on the road to comfort and eternal life; and by lending a helping hand, we lay up treasures in heaven which we can enjoy some future day. And on this earth it brings to the countenance of every Christian woman such joy as can be readily seen by anybody of any state except blindness. To have a share in this work makes one feel more of an interest in the church and helps the missionaries to win for Christ the bleeding heart in darkness.

We can spread the Gospel news by belonging to this organization, and if we sow the seed of truth, it will move us from the dreams of ambition to the joys that yet shall be. The story of the life of Christ is written so that we may receive comfort out of it. Those who know the kind of a life Christ lived can never feel as though they were too good to belong to such a society and share with others the labors before them.

The world's Redeemer did not live a life of selfish care and pleasure. By his example and character he taught that every moment of life was precious, as a time in which to sow seed for eternity.

He would have us understand that we are responsible to do good, and to realize that in shunning our work, we are bringing loss upon ourselves. But as we are a great army growing in strength and service our missions to fill, we can say with heart in mind:

"Content whatever lot I see,
Since 'tis God's hand that leadeth me."

GRACE G. CALBETZOR,
Sec. of the Junior Aid Society,

Wadsworth, Ohio.

No one is striving after the best things who is not intent on an upward and a forward movement continually. The circular movement is essential, too—the going around and around in the old grooves—routine work, daily tasks; yet, even in this treadmill round there should be constant progress. We ought to do the same things better each day. Then in the midst of the outward routine our life ought to be gaining in earnestness, in force, in strength, in power.—*J. R. Miller, D. D.*

NOTES FROM OUR FIELD.

The congregation at Wadsworth, Ohio, has arranged for a series of Gospel services to be held in January and conducted by Rev. J. C. Mehl, of Goshen, Indiana.

At the time this number goes to press a series of special services is in progress in the congregation at Bally. Bro. N. C. Hirschy, of Wadsworth, Ohio, is assisting the pastor in the meetings.

Bro. N. B. Grubb, of Philadelphia, recently paid a visit to the Amish churches at Belleville and Allensville, Mifflin county, Pa.. He reports having had a blessed time, being very cordially received by the brethren there.

Bro. J. B. Baer, having under God's blessing recovered from his recent illness, is now on his ministering tour through Oklahoma and Texas, on which he was about to start when the sickness overtook him. May his ministry among the brethren there be in the power of the Spirit.

The new church built by the Hoffnungau congregation, near Moundridge, Kan., was dedicated on Sunday, November 13. A number of the surrounding ministers, including Principal Wedel, of Bethel College, took part in the services. For the erection of this building the congregation raised the sum of $6475.

Berne, Ind.—Although, with many a hard frown and commanding gesture, Lord Winter has entered upon his career; nevertheless, he brings with him the pleasant and quiet days and evenings with their solemn and secluded hours, so well adapted for the work which mind and heart find to do. While boon nature has fallen a victim into the arms of sleep and dream, human nature awakens her faculties to activity and work, in church work, etc.

Ever since November 24 the different organizations here have been at work electing their new officers for the coming year in order to give the different committees ample time to prepare and plan for the work in the coming year. Our Young People's Society, now numbering 130 members, had a special Thanksgiving program prepared for November 20. A large number participated in rendering it, so much the more, as it contained a good deal of music. This society was the first in line to elect new officers; then followed the temperance union and then the musical union. This union practised since last spring a cantata, "King David," and rendered it on the evening of November 24, as a sacred oratorical cantata, with seventy-five voices, to a crowded, quiet, interesting and appreciating audience. The wish having been expressed, that the piece should be given again, the union has decided to give it once more in the near future. The union now is practicing for Christmas. Next were elected the Sunday-school officers and those of the Ladies' Missionary Sewing Society. With God's help all the different societies will be ready for work when the gates of the new year will be opened. May God bless us all with new courage and zeal for the work in the coming year. On Monday evening, November 28, our town enjoyed the rare treat to hear a lecture given by Elijah P. Brown, the "Ram's Horn Man." All who are acquainted with his writings, short cut and to the point, will understand that his lectures are of great interest and spiritual value.

Since December 4 we are enjoying the pleasure and benefit of good sleighing. Also the condition of health is better than in the early part of fall. Wishing all the readers God's blessing for the coming holidays, I remain, S. C. S.

December 15, 1898.

A Letter from Amorite, India.

To Editor of THE MENNONITE.

It is now nearly three years since the "Hebron Home" was opened for the purpose of receiving European and Eurasian Orphans, between the ages of two to twelve years, with a view to their physical, mental, moral, and spiritual welfare.

The Home is home like and comfortable in its arrangements, and is conducted as near as possible on the principles of family. The children are given a common school education, and the girls are taught general house work, use of the needle, etc.

The Home is sustained entirely by voluntary offerings. My dear wife and myself have felt ourselves specially called to work among this class of people, as all kinds of missionary work, to be successful has to be done among one class of people or community at a time, the social feeling being the great need and almost utter neglect of these people drew our hearts towards them in a peculiar way.

There are four principal classes of people or communities in this country,—the Hindus, the Mohammedans, the Eurasian or Anglo Indian, and the Parsee. The Eurasian community is the most neglected in the way of missionary effort. They speak the English language and dress and live like the European. Perhaps I cannot do better to give you a good idea of this people and their present circumstances, than to refer the reader to an address given by Dr. Wallace before the Secretary of State for India, at the India Office, Whitehall, London, England.

[If space would permit we would gladly reprint this exhaustive address here.—ED.]

Dr. Wallace did not say anything about their spiritual destitution, but perhaps you can form some idea, when I say that in Calcutta alone there are over 5000 Eurasians who are sunk lower than the heathens. The same state of things may be found in all our large cities, and very little attention hitherto has been paid to them.

These children of misfortune have absolutely no hope of rising to a useful or respectable position in the world. These neglected, starving, destitute children especially, are very much on our hearts. We would like to do more for them, arrange for them schools, as they have no chance of getting an education. Free schools are all over India for natives, but none for Eurasians. We would like to have Sunday-school for them, and in many ways if help and means were at our command, an endless amount of good could be done.

To make it seem more striking to you, suppose only the Calcutta Eurasian poor, composed a city in your midst at home. It would seem to me, that a heart of stone would be moved and melted at the sight and their helpless circumstances. Although they are not there yet it is all the same true of them, and distance in these days don't need to be taken into consideration. We are our brother's keeper, and are to be concerned about our neighbor's welfare.

Below I will give a few extracts from letters, from mothers and guardians, who made application for admission into our Home.

Dear Brother Gottshall:

There is a widow lady here who has two children, she wants to put into your orphanage, and I thought if you had room it would save them from Romanism and also help the poor mother who is not strong. I do not know that she would give much to their support, but likely we could do a little if you demand support. In Him. CHAS. LENTH.

Dear Brother Gottshall:

There are two lads, (Eurasian) at Bilaspus staying with relatives who can barely afford to support them. The Romanist are offering to take them, but the guardians prefer placing them with Protestants if possible; if they cannot do so, however, I believe they will finally accept the offer of the former. It would be a good deed to save the boys from such a fate; so I write in hopes that you may be able to take them into your orphanage.

Yours in Jesus, C. G. ELSAM.

Respected Sir:

I must respectfully beg you will kindly take two of my sons in your Home, namely Arthur Simeon, aged 11 years, and Clarence Simeon, 5 years. My husband is a military pensioner, receiving a pension of rupees 9 only per mensem, (9 rupees in American money is $3.00), from this sum I have to maintain 5 children and myself, and have with the greatest of difficulty to manage to suffice our wants in this dear place. I beg therefore you will out of charity find room for these two children. I beg to remain respected sir, yours most obediently.

MRS. M. SIMEON.

The following is a letter of thanks for taking two boys into our Home, and from a Roman Catholic mother too.

Most Respected Sir:

I am in receipt of your post card of the 22nd ultimo in which you comply with taking my boys into your arms in your school and for which I am really very sincerely thankful for your kindness and for which our poor famine-stricken hearts are really too cold to return thanks for the same, and we really don't know how to express our gratitude to you for giving us this favorable reply. And really they will be very thankful to you for helping them on to their education by which they will live hereafter. With our humble and very best respects I now close with compliments to Mrs. Godshall.

Your obedient servant,
MRS ELIZABETH ALEXANDER.

Below I give a few extracts of unsolicited testimony in reference to the children's training, etc., after returning from their Christmas vacation.

Sir:

I am in receipt of your postal card, stating that the children arrived safe. My people here and my mother was very much pleased the way the children are brought up, and for which I thank you very much. Yours Sincerely, MRS. A. JENNINGS.

To J. R. Godshall:

SIR, I was quite proud to see the progress they had made in their lessons, considering the period they were at school. I thank you and the teachers very much for your kind efforts in teaching them. They both seem very well up in Scripture and ask some surprising questions out of the Bible, which older people are not able to answer.

Yours faithfully, MRS. J. DEPRAZER.

In a later letter she says among other things. You and Mrs. Godshall will no doubt be glad to learn that both the boys are extremely anxious to return to school and your very kind care, which they often take a great delight in speaking about.

Mrs. Jenning's in a later letter said, I thank you very much for the trouble you have taken for my children in this year and a half, they are greatly improved in their learning, I am very much proud of myself, seeing my children coming up, I must thank you for it, no one else. We have five of Mrs. Jennings' children, and she will bring the sixth on on Christmas. The need of something to be done for these people is greater than I am able to tell.

We were thankful for the kind interest Rev Allen M. Fretz took in this work, by sending the following collections, it was such a help to us:—

Deep Run Congregation	$20.00
Souderton "	12.48
Mrs. A. M. Fretz, Primary Class Birthday Collection	1.50
Total	$34.00

Our ultimate object in doing these people good is not so much for their own sake alone, as hoping and praying that they in turn might not only become a blessing to their own race, but to the multitude of heathen round about them. The advantages of training Eurasians for missionary work are too important to be overlooked. They are acquainted with the vernacular from childhood. They are inured to the climate and would never think of quitting the country. They understand the people as a foreigner can never do. Their knowledge of English opens up to them a field of religious literature, practically closed to the natives.

There is no line of missionary work that can be carried on cheaper and bring better results in the same space of time than among this people, remembering that there are nearly a million of them, so that there may be no fear that the harvest is not large enough. They are called Christians by the natives, because they dress like the Europeans, but they are anything but that, and the name of our blessed Lord is blasphemed through them. We earnestly hope and pray that sympathy may be aroused in the home land for them.

Yours in the Lord's service.

Amorite, Nov. 2, 1898. J. R. GODSHALL.

The Message of the New Year.

Another year has come to its close. The transition from the Old to the New Year is always a suggestive epoch in our lives, but this time the New Year comes to us freighted with opportunities and responsibilities greater than we have ever experienced before.

To the thoughtful, earnest mind each successive year is of greater moment, exclusive of the external environment in which we may find ourselves But the year 1898 has been a unique one in the history of our country. Not with pride but with reverence, we may say that the hand of Providence has been manifestly with us, and as we stand at the close of the Old and upon the threshold of the New Year, our hearts are stirred with profound gratitude to the God of nations, who has kept us, amid all the perils of war, as in the hollow of His almighty hand.

As we stand at the portal of the year 1899, the question rises instinctively to our minds, what is the message which it has for us?

The message of the New Year may be summed up in two words—spiritual expansion. The increment which the year 1899 should make to our lives is that of spiritual growth.

The old year will ever be memorable in the annals of history for the territorial expansion of the United States, and its growth into a first-class world-wide power. Opinions have been divided as to the wisdom of this expansion in territory, but there can be no division of opinion as to the desirability of spiritual expansion or the necessity of spiritual growth, for they proceed like a corollary out of the position in which we stand at the beginning of this New Year.

Not less clearly than the word of the Lord came unto Joshua, saying, "Speak unto the children of Israel that they go forward," does the voice of God come unto the people of the United States with the urgent command, Go forth in spiritual growth and activity, that my kingdon be established upon the earth even unto the uttermost parts of the sea.

The opening year is full of promise. Splendid opportunities are offered for Christian service at home and aboard. New fields of missionary enterprise have been thrown wide open for our occupancy. Able and consecrated men and women stand ready, pledged to carry the Gospel of Christ throughout the world. Books and tracts are waiting to be printed in foreign tongues. All that is needed is the investment of consecrated wealth and the gifts of devoted love, for the Master's service.

Shall not the New Year witness an expansion in spiritual things that shall be even more striking than has been the enlargement of material things during the year just closed?

First, let there be a deepening of the spiritual life of each individual Christian disciple, and then shall there come, as the fruitage of the year 1899, an advancement in the religious life of the nation that shall throw its beneficent influence over every depart of human activity, and that shall hasten the final coming of the glorious kingdon of our Lord and Master Jesus Christ.—*American Messenger.*

The Sunday School,

AND Young People's Department.

EDITED BY S. M. ROSENBERGER

The Sunday-school may and does serve many good purposes, but it should never be forgotten that it is first and foremost intended to be an evangelizing medium. Any school that is not conducted with this as its prime object is perverting the true mission of the Sunday-school. Emphasizing this important point, in an address before the Michigan Sunday-school Convention, Prof. A. T. Sally, of Hillsdale College, spoke in part as follows:

"The Sunday-school was the outgrowth of a divine purpose and a great human need; therefore it exists for a definite, special end—which is to teach children and adults the knowledge of God with a view to their conversion, if they are not Christians, and to their development and growth, if they are already Christians. The first part of this double purpose is worthy of especial emphasis.

While the Sunday-school is a school, and is rightly named a school, it is nevertheless an evangelistic agency, as truly so as any department of church work.

Though a school, it is not like the school of the prophets, or the modern theological seminary, a place in which to train men to be religious teachers though it may do this to a limited extent); neither is it a kind of religious kindergarten, a place for whiling away a profitable hour under good influences; but it is evangelistic in its intent and adaptation; it is the church at work to win men, women and children to Christ. If the subsequent training of these is important, the winning of them is supremely important.

One of the defects of our Sunday-school system is that this divine intent of the organization is often lost sight of. Many are content to teach, teach, teach; enroll, teach, promote and dismiss in a never-ending routine of red tape and formality, without ever conceiving that soul-saving is the major part of their business.

They think that because, forsooth, no revivalist is called to plan and prosecute a spiritual campaign, no definite, evangelistic results are possible. The church is hampered by this narrow view, this lack of expectation, this practical unbelief. This condition of things gives a bias and creates an atmosphere in which conversions are impossible and spiritual growth is retarded.

In many schools this humdrum of work goes on for years, with no further result than that a few are improved in character but not converted, and another few are made a little more intelligent but not more spiritual.

Now, all this is wrong; such blindness and unbelief touching one of the most powerful agencies for salvation within reach of the church is alarming. Let us pray that this blindness may give place to open-eyed vision; this distrust, to confidence in ourselves and faith in the Sunday-school to do what the divine plan meant it to do. What more inviting field for labor and spiritual reaping can you name than a hundred children, and perhaps as many more adults, coming Sunday after Sunday at the church's invitation? The most susceptible minds, at the most hopeful and docile age, are put under the care of the church. What are we doing with our great opportunity?"

The first Christian Endeavor society in Manilla has been organized, with Mr. Henry G. Mathewson, of the First Presbyterian Church, of San Francisco, as president. Mr. Mathewson is in the United States army.

Monthly Topics for the Quiet Hour for 1899.

General theme for the year: "The Fruit of the Spirit."

I suggest that during the year 1899 we consider the great subject, *The Fruit of the Spirit*, for I know of none that the Comrades of the Quiet Hour can consider with greater profit. While no one is under obligation to follow the outline here given, the subject is divided into twelve natural divisions, the fruits of the Spirit following the order of Gal. 5: 22 and 23. A few Scripture references are given under each division, but only a few, for it is hoped that the Comrades will search the Scriptures for themselves, and look to God in meditation for further light on these themes.

FRANCIS E. CLARK.

January.—Fruit-Bearing—A Duty. John 15: 16. John 15: 8. Luke 3: 8, 9. Luke 13: 6–9. Isa. 5: 1–7.

February.—Fruit-Bearing—A Test. Matt. 7: 16–20. Rom. 7: 4–6. Col. 1: 5, 6. Jas. 3: 12–14.

March.—Fruit-Bearing—The Conditions. John 15: 2–7. Jas. 3: 17, 18. Heb. 12: 11. Rom. 6: 22.

April.—Love—A Fruit of the Spirit. Matt. 22: 37–39. Luke 6: 32–35. Rom. 13: 8. Eph. 5: 2. 1 John 3: 14. 1 John 4: 7–21.

May.—Joy—A Fruit of the Spirit. Ps. 16: 11. Isa. 51: 11. Ps. 95: 1, 2. John 15: 11. John 16: 24.

June.—Peace—A Fruit of the Spirit. John 14: 27. Isa. 26: 3. Rom. 5: 1. Eph. 2: 14.

July.—Long Suffering—A Fruit of the Spirit. 1 Cor. 13: 4. Prov. 10: 12. 1 Pet. 2: 19–24.

August.—Kindness (R. V.)—A Fruit of the Spirit. Luke 6: 35, 36. Eph 4: 31, 32. Prov. 31: 26. Col. 3: 12.

September.—Goodness—A Fruit of the Spirit. Eph. 5: 9. Ps. 112: 5. Acts 10: 38.

October.—Faithfulness (R. V.)—A Fruit of the Spirit. Matt. 25: 20–23. Luke 16: 10–12. 1 Cor. 4: 2. Rev. 2: 10.

November.—Meekness—A Fruit of the Spirit. Ps. 25: 9. Matt. 5: 5. Ps. 149: 4. 1 Pet. 3: 3, 4.

December.—Temperance—A Fruit of the Spirit. 1 Cor. 9: 25. 2 Pet. 1: 6. Tit. 2: 1–8.

The *Anamosa Prison Press* tells of a good meeting of the Prison Christian Endeavor society in the Iowa Penitentiary. The membership is 81.

§

India has more than four hundred Christian Endeavor societies, the number having much more than doubled within the twelve months.

§

Two hundred and fifty delegates were welcomed to the Christian Endeavor convention at Stellenbosch, South Africa. Rev. Andrew Murray gave a series of the matchless addresses which have made him a world-leader in the recent movement for deepening the spiritual life.

§

A squad of District of Columbia Endeavorers held a meeting in the trenches before Santiago, with the music of the whistling Mauser bullets as an accompaniment to their hymns. Some of these Endeavorers went out of that meeting to join the white-robed throng above.

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Two pounds ten shillings by the sale of arrowroot was raised for Bibles for the New Hebrides, by the missionary committee of the St. Paul's Presbyterian Wanganui Christian Endeavor society, New Zealand.

The Necessity of Temperance Teaching in Sunday School.

A Paper read by M. Lizzie Clymer at the Swamp Sunday School Institute.

There is abundant proof that there is no evil in the world at the present time that brings more sorrow and misery, suffering and poverty; that ruins more homes, and destroys more lives and souls, than does the intemperate use of strong drink. Hence the necessity of temperance teaching in the Sunday-school.

That it is necessary to instruct the young in the ways of temperance in the *Sunday School* is a fact that can not be disputed. How much instruction, taking the world as a whole, do children receive at home on this point? Not very much, I dare say. Especially is this the case in families where the parents both are addicted to the use of strong drink. That there are such cases we too well know. Let us imagine, for a moment, that there are sons and daughters growing up in such families who, unless they receive instruction to the contrary, will very likely be tempted to follow the steps of the parents. Could the Sunday school teacher under whose care they are feel as though he had done his duty if he should neglect to instruct them in the ways of temperance. Fortunately such cases are less numerous. But even in our immediate surroundings we see how many a young person is ensnared by the wiles of intemperance. Therefore, we as Sunday school teachers, should do all in our power to teach them to be firm and withstand the multitudes of temptations that beset them.

In order to instruct the young in the ways of temperance we must not only do so by words but also by example. How can a father expect his son to shun the saloon if he frequents it himself? Just so with the Sunday school teacher. He has no right to expect that his temperance teaching will have any effect on his scholars if he does not carry out what he teaches.

The woes of intemperance are many. Yea, we might call them legion, for they are many. Each traveler on the drunkards broad road is bearing many of them. Think of the loss of time and money, talents and purity, self-respect and honor, and most of all the poor soul. These are a few of the woes of the intemperate man of which we might enumerate many more. What is it that fills our prison cells, and our poor houses? Is not strong drink to often at the bottom of it all? Alas, too often. Intemperance is the father of many crimes. The wise man Solomon says, "Wine is a mocker and strong drink is raging, and whosoever is deceived thereby is not wise."

If we could get the young to see the sinfulness of intemperance we might no doubt save many a young soul. We often remind our scholars of the sinfulness of stealing or tell a falsehood, etc., but how seldom do we remind them of the sinfulness of intemperance, which is coming to be such a common thing that we perhaps do not think it of so much importance. But in the eyes of the Lord it is a great sin, for the "good book" tells us that no drunkard shall inherit the kingdom of God. Let us therefore ask the question, have we as Sunday school teachers done our duty if we neglect to do as much as lies in our power to instruct the children in our care on this all-important subject? A person may be intemperate in eating as well as in drinking. The wise man says, "The drunkard and the glutton shall come to poverty." And there is no doubt that many a one has ruined his body by being intemperate in eating as well as by intemperate drinking.

How often do we find that a young man gets into the drinking habit through the influence of evil associates, by the social custom of "treating." If he could only have the courage of Daniel and say 'No," how much better for him it would be. For my part, I can not help pitying such a poor soul when I have to think what the outcome of it all may possibly be. Let us teach our scholars to go to Jesus for strength when enticed to do wrong, for he will surely give them strength to withstand. Let us teach them that it is not safe to associate with companions who by example and persuasion would win others to go in evil ways. Let us teach them the inspired words of warning and promise, and thereby show them the way of right living. But let us not forget to teach them the results of their wilful choice of sin. For as the Scripture says, "Be ye not deceived, God is not mocked. For whatsoever a man soweth that shall he also reap."

May we teach them not to touch the cup. For as the poet says,—

Touch not the cup, it is death to thy soul,
Many I know who have quaffed from the bowl,
Little they thought that the demon was there,
Blindly they drank and were caught in its snare,
Then of that death dealing bowl oh, beware,
Touch not the cup.

Touch not the cup when the wine glisteus bright
Though like the ruby it shines in the light,
Fangs of the serpent are hid in the bowl,
Deeply the poison will enter thy soul,
Soon will it plunge thee beyond thy control.
Touch not the cup, touch it not!

Mission Department.

EDITED BY A. B. SHELLY.

Sister Funk, wife of missionary John A. Funk, at Cantonment, O. T., has been seriously afflicted with heart disease. May the Lord grant her a speedy recovery!

§

Missionary R. Petter, at Cantonment, has been making some preparations for the building of a new house shortly to be erected for their use. The erection of this building has become necessary in order to procure the room, now occupied by Petter in our school building at Cantonment, for school purposes.

§

Missionary H. R. Voth, of our Moki mission in Arizona, who with his family is on a leave of absence, had at our last accounts arrived at the former home of sister Voth, in Wayne county, Ohio. He may possibly visit some of our eastern churches before returning to his field of labor. The station in Arizona is during brother Voth's absence in charge of brother Peter Stauffer.

§

A movement has been started some time ago, which is still more or less agitated especially among our western and north-western churches, looking to the starting of a mission in India. Our missionboard has had the subject under advisement for some time already, but it has not been able as yet to come to a final decision in the matter. The point which mainly kept the Board from yielding to the urgent requests and from deciding to extend its work to India, is the perplexing question in regard to the means for the continuation of the work after it has been started. The Board does not seem to be inclined "to begin to build without counting the cost and ascertaining whether we have sufficient to finish it."

New Africa, a Field for Missions.

By Joseph C. Hartzell, Bishop of the Methodist Episcopal Church to Africa.

Old Africa, with its thousands of years of superstition and ignorance, with its appalling barbarism, is passing away, and a new Africa is already being born. For many centuries the veil of mystery has rested upon that continent, but within comparatively few years, with a rapidity unparalleled in the history of any other continent, that veil has been lifted. To-day the new Africa is attracting the attention of the civilized world with increasing interest.

In comparatively few years almost the whole continent, which includes 12,500,000 square miles of territory, or one-fifth of the entire landed surface of the earth, has been partitioned among the great European nations. This means the establishment of government where for thousands of years only brute force has ruled. Government means protection for all the evangelizing forces of Christianity. Already great commercial interests are being developed in nearly every section of the continent. In South Africa there is a country larger than all of the United States east of the Missouri River, in which a new Anglo-Saxon empire is developing. Already there are 700,000 white people, about equally divided between the English and their descendants, and the Holland Dutch and their descendants. In this section there are now more than 6,000 miles of railroad. Cape Town, Port Elizabeth, Durban in the far South and Southeast, are splendid cities. Six hundred and fifty miles north of Cape Town lies Kimberly with its 20,000 people, the greatest diamond center in the world, from which fifteen million dollars' worth of diamonds are shipped every year. Farther north lies Johannesburg, the great gold center. South Africa leads all other nations in the world in its gold output for the present year. Recently, under the British genius and diplomacy, Rhodesia, a land of over 700,000 square miles, has been carved out of the center of South Central Africa and put under the British flag. Here a great English population will develop, and here are vast agricultural and mineral possibilities.

In the great Soudan country, which extends across the heart of the continent, are more than 100,000,000 of natives. Here there can never be any large white population, but white government and civilization will protect and evangelize the natives and give them an opportunity for their future. The great Sahara Desert is larger than the United States west of the Missouri River, but modern science and ingenuity and wealth will turn large sections of that dreary waste into agricultural belts. Along the Mediterranean is a beautiful and healthful climate, and in the near future that section will be opened up to better civilizing influences than those which now predominate. Old Egypt under English rule is rising rapidly to a second-class power. The railroad and telegraph are extending rapidly up the Nile to the great lake, and will there unite with telegraph and railway communications from Cape Town, so that in a few years the English flag will float from the Mediterranean to Cape Town, and Anglo-Saxon civilization will thus have a great belt the entire length of the continent, a distance of over 6,000 miles.

What does all this mean? It means simply that God is preparing the way for the evangelization of Africa. Recently America has been elevated by divine providence into broader relations with the whole world. American genius and bravery have done marvelous things on the sea and on the land. From this time forth America is one of the four or five nations which are to rule the world. Already her missionaries are in every part of the world. Africa has only a few. No other field on earth presents larger opportunities for heroic devotion and continued success for consecrated young men and women than does Africa.

I have just returned from my first episcopal tour, having traveled over 7,000 miles on the continent itself, and I soon go back to spend nearly two years in that great mission field. I go gladly, for my heart is in Africa. One of my great privileges was a caravan tour of a thousand miles in Angola. Along this same path in 1854, Livingstone made his first trip across the continent, and from the summit of one of the great rocks near Pungo Andongo, as he viewed the beautiful country about him, he wrote in his diary: "I believe God will in due time have some work in this country also." I traveled by hammock, on bullock, or on foot, passing multitudes of native heathen whose villages are everywhere seen.

During my stay of a few months in America it has been my privilege to address many great audiences, and everywhere great interest has been manifested in Africa and its redemption. Especially has this been true among the consecrated young men and women in our institutions of learning. God be praised for this! As the redemptive work in Africa goes forward, there will be need of many workers from America, and they will be ready.—*The Intercollegian.*

Self-support in India.

An interesting series of articles on this subject has been appearing in "The Baptist Missionary Review" of Madras. The Rev. W. L. Ferguson believes that one hindrance is that too large salaries are often paid to native pastors, and suggests cutting them down. He says: "A change of plan would undoubtedly cause a revision of statistical tables. Some would leave us in all probability and seek employment elsewhere; some might go back to heathenism; some might even become actively arrayed against us. It is possible that for a while fewer baptisms would be reported, and it might be more difficult to get the ear of certain classes. On the other hand, certain classes could be reached the easier. It is a well-known fact that the heathen commonly ask our preachers when they enter a village to preach. 'What pay do you get?' According to the custom of the country, a reply is given, 'Rs. 8 or 10, or 12,' as the case may be. 'Humph, you tell the missionary that if he will give me that much, I, too, will preach for him." There is no obstacle to our work so great to-day as the pay system. The common reproach of the heathen, heaped upon our preachers is, 'You preach because you are paid for it. If the mission will pay me, I, too, will preach.' If men preached because of conviction; because of an inner call, an impulsion to the work; because of a love and a yearning for their countrymen's salvation, taking simply such a support as the common people could give, this reproach would be very much removed."

The same writer considers that putting up and maintaining what to the natives appear very expensive churches has been another mistake. He suggests that: "The Christians of two, three or five contiguous villages could be combined in one membership, and the place of worship located centrally for all. Pastors must be set over these little flocks, and they must be instructed to encourage the people to come to church. As it is now, church going as a habit cannot be said to belong to our converts, except those who are in the mission station. Those who are in the villages rarely come to the central station, and if they have no worship of their own in the villages, they fall into all sorts of sins—sometimes idleness, sometimes Sunday work, and always remain in ignorance, being uninstructed in the great truths and principles of Christianity. There are hundreds who know nothing more of Christianity than this: 'Christ died for my sins on the cross; I believe in Him; I have been baptized; I must not worship idols.' Added to this are, perhaps, the knowledge that carrion should not be eaten, that work should not be done on Sunday, and that Christians should pray. But too often all this is more broken than kept. There are scores who do not know a Christian hymn or a prayer. This state of affairs will never be different until the villages are better provided for with pastors and church privileges. Constant watch, care and encouragement cannot be given by a man who gets around with a tent but once in a year or two years; neither can it be done through travelling preachers sent out from the central stations."

The question of self-support seems to manifest a need for industrial training in India as well as Africa, and the writer already quoted says that: "If a specialty is to be made of Industrial Schools, attention should be paid to the constant demand for competent domestic servants. If we had a school for the training of waiters, cooks, washermen, nurse girls, and other household servants, where lessons in cleanliness, truthfulness, honesty and punctuality were taught as well as the mere list of duties required, and if the certificate of such a school once became the synonym for good and competent servants, the demand for its graduates would be beyond any reasonable hope of supply for years to come."

Educational Missions.

The leading article in Missionary Review of the World for December is by Dr. Kellogg on "The Problem of Educational Missions." He confesses to having been greatly prejudiced against such missions when he first went to India, but has modified his views since. He says: "It may remain an open question as to what proportion of the missionary effort the Church should spend in this kind of work in any particular country; but it seems perfectly clear that there is a place for such work in India, China and the Turkish Empire, not in place of evangelistic labor, but to make possible such labor among the educated classes. This being granted, the question arises as to the principles on which mission schools and colleges should be conducted. The answer is simple. All such institutions should be conducted with the conversion of the students as the ultimate aim. No doubt such institutions may and do serve an important purpose apart from actual conversions in preparing the way for and making possible direct efforts to bring men to Christ. The missionary may well comfort himself with this thought, if direct fruit in conversions be few; but he will not do well to rest satisfied with this preparatory work. We should let it be known that while we labor for the intellectual and moral advancement of the students and for their temporal success, yet that is not the chief end for which we are working; but that, above all else, we desire to lead them to a true faith in God and in His Son Jesus Christ as the only Saviour of lost men. Some will reproach us with aiming at 'proselytising,' but in that reproach we may well glory, if only it be understood that we seek to bring men not merely to an intellectual and nominal acceptance of Christ, express, perhaps, in baptism, but to a living and transforming faith in Christ."

General Church Intelligence.

"Der Herold der Wahrheit," the German edition of the *Herald of Truth*, published by the Mennonite Publishing Company at Elkhart, Ind., which has hitherto appeared as a bi-monthly, will henceforth be published but once a month. Want of patronage is the reason given for the step backward.

Dr. Lyman Abbott has resigned his pastorate of the Plymouth Church, Brooklyn, where he for the last eleven years served as the successor of the noted Henry Ward Beecher, deceased. Dr. Abbott is also editor of *The Outlook*. He has of late years shown more ability than orthodoxy in his religious work.

The Reformed Church of America decided at its last General Synod to start a mission in China. Before inaugurating the work, however, the consent of the different Classes (Conferences) was solicited. Of the, 57 in all, 14 did not give any decision, 22 decided in the negative, and only 17 in favor of the movement.

The Lutheran Synod of Pennsylvania has appointed Rev. J. F. Ohl, formerly from Quakertown, Pa., and for a number of years the rector of the Deaconess Home in Milwaukee, as General Missionary of Philadelphia. His office will be to see after the spiritual needs of the Lutherans in the public institutions as hospitals, almshouses, jails, etc. of said city.

Upon the 1200 Phillipine Islands, with a population of 8,500,000, not a solitary protestant missionary is found, and but one station, upon the island of Luzon, where parts of the Bible printed in the portugese language are sold. These Islands have hitherto been exclusively under Roman domain which excluded not only all pure Bible teaching but the Bible itself from the reach of the inhabitants.

The Methodist Bishops have resolved to inaugurate a movement for a Twentieth-Century Fund of $20,000,000—$10,000,000 for educational purposes and $10,000,000 for the payment of church debts and the building of hospitals and other similar institutions. They have appointed a commission consisting of seven bishops, seven College presidents, fifteen laymen, and Dr. C. H. Payne, to have charge of the matter.

Of the Zionist movement among the Jews, a movement having for its object the resettlement of Palestine by the Jews, the *Free Church of Scotland Monthly* says: "A year ago they had 42 associations in Austria-Hungary, now they have 250; 23 in Russia, now 373; 27 in Rumania, now 127; 14 in Great Britain, now 26; 10 in America, now 60; including 26 groups in New York and 8 in Chicago. Formerly there were no associations in Germany, now there are 25; none in France, now there are 3; none in Italy, now there are 12; none in Switzerland, now there are 6. Belgium, Denmark, Greece, Servia, Bulgaria, Turkey, Egypt and Transvaal are also represented."

A writer in *The Outlook* tells of the 25 years of service which Bishop Hare has given for the evangelization of the Sioux. Among this war-like tribe he has come and gone with the gentleness of Anselm among the Saxons. By degrees the savagery was softened, giving way to a dawning civilization. Tepees have changed to houses, medicine-lodges, to chapels, and in many other ways the red man has been slowly lifted toward the plane of the white. As this lifting has gone on under his watchful care, the Bishop has doubtless found his reward. He has seen reared in the Indian wilderness 48 neat churches and chapels, 34 small but comfortable mission residences, and 4 large boarding schools. Seventy congregations have been gathered, and out of them his clergy, 12 of whom are Indians, have presented nearly 5,000 for confirmation.

The Herald of Truth in speaking of the foreign mission work recently inaugurated by the newly organized Old Mennonite General Conference, says:

"Many of our people who have manifested a marked interest in foreign missions, and who have urged this important feature of our Christian work, may never have thought seriously of the magnitude of the work they have helped to call into being. The expense of transporting one missionary to India will fall not much sort of $300.00. To send three workers, then, would already in the very start incur an expense of over $1000.00. The establishing of the mission there, and maintaining it, will require constant support and aid. We present these few items to bring before the minds of our people the fact that in order to make this work successful there will be needed generous contributions to this cause.

"Then with the support of our foreign missionary work, we must not forget the home evangelizing work, the "Orphans' Home," the "Old People's Home," and some other benevolent objects, that all demand our attention.

"In dealing out our church charities we need to guard against undue enthusiasm in one direction while other lines of benevolence are neglected. Let us use wisdom and prudence, and give to each of these benevolent causes such a support as will enable all of them to prosper and fulfill the mission for which each is designed."

The Student Young Men's Christian Association Union of Japan has appointed Mr. Y. Hara as Japanese Traveling Secretary. Mr. Hara will devote fully one-half of his time to work in the colleges and will spend the rest of the year in completing his course at the Imperial University.

Marriages.

SCHANTZ—BERKY.—On Dec. 10, 1898, by A. S. Shelly, at his residence in Bally, Pa., Samuel S. Schantz, of Sigmund, Pa., and Stella K. Berky, of Spinnerstown, Pa.

Deaths.

SCHANTZ.—On Nov. 21, 1898, near Zionsville, Pa., Henry G. Schantz, aged 64 yrs., 7 mos. and 27 days. Interment was made on the 26th in the Upper Milford Mennonite cemetery. Services by A. S. Shelly assisted by Eli Keller.

BIELER.—On Dec. 21, 1898, in East Greenville, Pa., Kate Bieler, daughter of Henry and Barbara Bieler, both deceased, aged 48 yrs., 2 mos. and 5 days. Interment on the 26th in the Mennonite cemetery at Bally. Services by her pastor, A. S. Shelly, assisted by George Walbert, pastor of the neighboring Reformed church. Seven brothers of the deceased survive her.

Contributions.

For Heathen Mission, received during November.

General Fund.—From Salem cong., Geary, Okla. $4.40; Sewing Circle at Pulaski, Ia., $5.00; Zion's cong, Ia., $6.00; St. Mark's cong., Cal., $16.29; S. S. at Dallas, Ore., $5.00; H. Richert, Kan., $5.00; Salem cong., Dalton, O., $8.59; Gnadenberg cong., Kan., $9.20; S. S. at Halstead, Kan., $12.75; Y. S. S., Halstead, Kan., for Philip Rabbit, $5.00; West Swamp cong., Pa., $2.64; S. S. of West Swamp, $2.97; Y. P. S., West Swamp, $5.25; Garden Township cong., Kan., $29.46; Hillsboro, Kan., cong. $26.30; S. S. girl of Newton, Kan., $1.00.

Building Fund for Missionary Petter's House.—From Zion cong., Ia., $20.19; Franklin, Ia., cong., $170; Anonymous through Chr. Schowalter, $25.00; Hebron cong., Inman, Kan., $35.00; S. S. Wisner, Neb., $13.42; Daniel Ruth, Monndridge, $25.00; Anonymous $5.00; J. S. Moyer, Centre Valley, Pa., $5.00; West Swamp cong., Pa., $30.01; East Swamp cong., Pa., $17.05; Flatland cong., Pa., $8.27; Saucon cong, Pa., $3.63; Berne, Ind., cong., collection on Thanksgiving Day, $70.00.

Fund for India Mission.—Bethel cong., Mt. Lake, Minn., $50.00; sister F. D. Enns, Mt. Lake, Minn., $5.00. Gratefully acknowledged,

Brainerd, Kan. GUSTAV HARDER, Treas.

CONTRIBUTIONS MADE PERSONALLY TO MISSIONARY VOTH.

For a Mission House in Oraibe, Arizona.—From members of the Alexanderwohl congregation, Kan., $47.00; Y. P. Society, Alexanderwohl, $13.46; John Schmidt, $3.00; Cong. Alexanderwohl, public collection, $87.24; C. Funk, $5.00; Bro. Wiebe, Jansen, Neb., $1.00; Ladies society, Mt. Lake, Minn., $15.00; Jacob Unruh, $5.00; Anonymous $5.00; Bethel College, $5.00.

For Personal and Travelling Expenses.—From members in and around Mt. Lake, Minn., $42.30; Bethel cong., Mt. Lake, public collection, $14.65. Gratefully acknowledged,

H. R. VOTH.

FOR PUBLICATION.

From Chr. Mueller, South Dakota, $6.50. Gratefully Acknowledged,

J. F. LEHMAN, Business Manager, Mennonite Book Concern.

Mennonite Year Book and Almanac for 1899.

It is the fifth of a series of annuals, the publication of which was started and is continued with a view to bringing before members of our church and others, information of interest concerning the past history and present progress of our church. The present number is again replete with matters of historical value, and the almanac pages again bring a complete list of the International Sunday school Lessons and daily Bible readings. If you have not seen any of the previous issues, a copy of the last issue (1898) will be sent you free on application if made in time while the supply lasts. Then let us know how many of the new issue you may want for yourself and others at the following rates:

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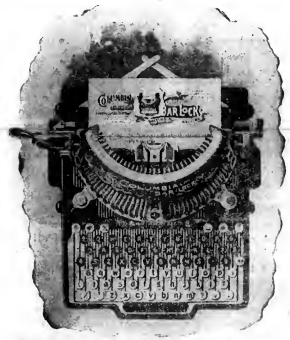

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIV. No. 5. Quakertown, Pa., February, 1899. Whole No. 161.

All Days For Thee, My God.

All days for Thee, my God!
Yea, all my times be thine;
The feet with holy sandals shod,
The path of peace on Sabbaths trod,
On every day be mine.

The more my toil and care,
The more I need thy grace;
The more I need to breathe the air
Of heavenly love in answer'd prayer
In every time and place.

From morn to eventide,
From eventide to morn,
My faith and love in me abide,
Thine arm my strength, thy hand my guide,
Thy robe of service worn.

Upon my forehead set
The mark thy chosen bear,
And when the tempter spreads his net,
Lord Jesus! let me not forget
The sacred sign I wear.

'Mid sorrow's wintry drifts
Take me beneath thy wings;
If summer air from rocky rifts
The overweary head uplifts,
Thine be the praise, my King!

On every day do Thou
Thy willing servant bind
With cords of love—the way or how
I may not see, but trustful bow,
Content in soul and mind.

Spring wakens seed and root,
And buds and flowers appear;
The autumn crowns the ripen'd shoot,
And yields to man both bread and fruit—
So make my mission here.

While thine each passing day,
Not one lone day in seven,
Lord! teach me so to work and pray
That all my steps along the way
May be to thee in heaven.

—*New York Observer.*

For the "Mennonite."

"The Need of the Hour."

This simple expression has a different meaning to almost every one of us. Limiting it to the needs of the Church, a variety of interpretation exist. The preacher, who after many years of work finds himself unable to meet the wants before him, pleads for *more* men in the ministry. If he considers a lack of literary training on his part, the cause of wants not met, he proposes more *educated* preachers as the remedy. Has he spent his prayers, his substances, his time in or for the missionary lands, his solution will be,—more *consecrated* men and women who are willing to leave home and friends to bring the message of Christ crucified to the benighted heathen of Western America or of Southern Asia.

Has our interpreter of this expression spent much time in the slums of our great cities, is he acquainted with the greater wickedness of the towns, has he tried to mitigate the utter depths of the unrestrained iniquities of rural sections, he will conclude that "the need of the hour" is, men and women in the ordinary vocations of life, who by direct contact with these people will make the neglected, the careless, the wicked better boys and girls, better men and women.

Young man, young woman, are you yearning to do more service for your Master, are you anxious to hasten Christ's kingdom on earth, despair not if you do not have a call from either God or man to enter the regular ministry, but look around you and see the golden opportunities on every side in which you can serve Him by ministering unto those around you who may be "the least of His."

B F. Jacobs, of Chicago, a giant in his service, is neither a Rev. nor a D. D., yet claims "saving souls" as his business, although he sells real estate to make a living. This, then, we conclude is "the need of the hour;"—men and women after the above fashion; nor need they be of the same degree of efficiency, but ordinary people only doing their very best, increasing their talents of usefulness by reading working, and praying; nor need we them only in the congested centres of population, but in every Young People's Society, in every Sunday school, in every congregation in this broad land of ours, yea wherever unsaved human beings are found, 'the Lord hath need of them" to speak the kind word clasp the warm hand and smooth the hardships and trials of those unfortunates around them. F.

Montg. Co., Pa.

The Philosophy of Despair.

BY OBSERVER.

Infidelity is the philosophy of despair. In this world of sin and woe, no one can be truly happy who has not a friend in Him who is able and willing to heal the broken hearted and speak peace to the sorrowing and to the afflicted H. L. Hastings, of Boston, well exhibits, in his pamphlet entitled "Nuts for Skeptics to Crack," the insufficiency of unbelief to impart strength to overcome the ills of life. Mr. Hastings quotes from Voltaire a testimony as to the emptiness of life. Few men have had more earthly honors showered upon them than had Voltaire, yet the following are his words, as quoted by Mr. Hastings: "In man there is more wretchedness than in all animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself, and I wish I had never been born."

Livingstone's Honorary Degree.

Candidates for honorary degrees in the great universities of England and Scotland, as a rule, expect a noisy and rather embarassing welcome from the resident collegians who witness the presentation. Immemorial custom has made every such ceremony an occasion of boyish fun for the "undergrads," including no little good-natured guying of the fortunate candidates. James Russel Lowell and Oliver Wendell Holmes were obliged to undergo this droll discipline as the price of their foreign honors. But there was one man who did not have to run the gauntlet of the students' horse play.

When Dr. David Livingstone returned to Scotland, after sixteen years, absence in Africa, his Alma Mater, the University of Glasgow, desired to confer on him the degree of Doctor of Laws. On the day of the ceremonial the young collegians were out in full force, primed, as usual, with jovial mischief, and armed with the customary pop guns and pea shooters

When Doctor Livingstone appeared, gaunt and wrinkled with incessant toil and hardship and the torture of twenty-seven fevers, blackened by years of African sun, and with one arm hanging useless from a lion's bite, the wags on the upper benches somehow forgot the ammunition and kept remarkably still. One or two audacious fellows cracked a feeble joke, but it "flashed in the pan." Poking fun at such a man did not carry with the crowd. The students joined in the applause, and let the doctor speak.

When he said he should soon go back to Africa, and that he had three objects in view in doing so, "to open fresh fields for British commerce, to suppress the slave trade, and to propagate the Gospel of Christ," the last clause fell on the audience with thrilling emphasis. The most irrepressible boy in the galleries appreciated the superb climax, and caught the contagion of the manly missionary's earnestness. The pea shooting brigade had no use for their artillery.

The doctor referred proudly to the honorable careers of many of his own classmates, and with pathetic sadness to the fate of some who had gone the wrong way. Beseeching the young men to lead noble lives, and inviting volunteers among them to share the sacrifices of his African work, he asked, "Shall I tell you what sustained me in my exiled life, among strangers whose language I could not understand?"

In the moment's pause that followed the question the house was hushed. "It was this that comforted me," continued the speaker: "Lo, I am with you alway, even unto the end of the world.'

The effect of that sublime text, unexpected, evidently, by every one, could hardly have been surpassed on any occasion since its first utterance in Galilee. Every heart felt the power of a grand promise—the grandest of all time. Doctor Livingstone was both its witness and its example.

President and professors dropped their heads in reverence before the world's great Redeemer. Unquestionably among the awed students this feeling was largely mingled with reverence for the Redeemer's great servant. Boys who held pea shooters in their hands slipped them into their pockets, ashamed.

Many who lived long to remember the scene—like Dr. Fergus Ferguson and the late Dr. John Ker—could testify that the moral impulse of that crowning verse of St. Matthew's Gospel did not soon pass away.

The instance just recorded proves for the thousandth time that a Divine word in the lips of a manly man will command civility and attention; that the supreme impression of a great sentence is realized when the character of the speaker fits the speech. —*Zions Watchman.*

A Plea for the Cause of Saving India's Little Ones.

By J. R. GOTTSHALL.

Dear Editor and Readers:—We feel ourselves especially called to work among the children of the Anglo Indians, and have every reason for believing that this work is of God, and will have his richest blessings upon it.

The little we have done is full of encouragement, and in the words of R. Cameron, editor of *Watch Word and Truth*: little hope can be cherished concerning the great mass of older men, but the highest anticipations may be *exceeded* in the lives of the youngest. Jesus said, suffer the children to come unto me, the Greek has it, permit them, take away all hinderances, remove all stumbling blocks, and Solomon says, Train up a child in the way he should go and when he is old he will not depart from it, and those that seek me early shall find me. The promises, testimonies, and encouragments, are abundant in reference to child training, and no kind of missionary labors are blessed, prospered and encouraged more in these days than work among children. And no kind of work with the same outlay of money and labor brings better results.

Bishop Taylor, of Africa, said, the hope of Africa is through the children, and everybody of this country is feeling the same. An eminent minister of the gospel has taken the trouble to ascertain the different ages at which one thousand persons were converted. Over two thirds (namely 695) were brought to Christ before their 21st year; from the age of 20 to 30, 208; between 30 and 40, 69; between 40 and 50, 19; beyond 50, only 9.

Oh, the earnestness, the prayerfulness, the definiteness, with which we should seek the salvation of the children.

Rev Theodore Cuyler in his book "Christianity in the Home" in the chapter of the conversion of children says: "The most important ten years of human life are from six to sixteen years of age. An enormous proportion, perhaps a majority of people, who pass 21 irreligious are never converted at all. Mr. Spurgeon says, that the most healthy Christians in his church are commonly those who began to serve Christ when they were young. Such has been my experience and that of many other pastors. Yet some very worthy Christians are strangely skeptical in regard to the conversion of children—especially their own children. In my humble opinion, if a child can love its parent, trust and obey its parent, it can love, trust and obey God.

Rev. J. E. Rankin, in the introduction of "The Conversion of Children," says: Every child that is old enough to sin is old enough to be conscious of sin; and the consciousness of sin always prepares the way of the Saviour. And when the Saviour is presented the child seizes hold of the idea, just as the man does. A drowning child will struggle for life, will catch at straws even, just as a man will. It would be a strange thing if, when so large a proportion of children die in their infancy or childhood, the plan of salvation were so beyond their apprehension that they could not lay hold of it. The nearer we are to birth, the nearer we are to the new birth. The oldest, the wisest, has to enter Christ's kingdom as a little child; children are converted just as adults are.

Dr. Dwight, for twenty-one years president of Yale College, in his two sermons on "Religious Education," speaking of the desirability of laboring for the early conversion of children, says: 'The conscience is at this period exceedingly tender and susceptible, readily alarmed by the apprehension of guilt, and prepared to contend or fly at the approach of a known temptation. All the affections also are easily moved and are fit to retain permanently, and often indelibly, whatsoever impressions are made. The heart is soft, gentle, and easily won, strongly attacked by kindness, and peculiarly to the parents themselves. To every amiable, every good thing, it is drawn, comparatively without any trouble or resistance, and united by bonds which no future art or force can dissolve. Against every odious and bad thing its opposition is with equal ease excited and rendered permanent.

Rev. Mark Guy Pearse, in the preface of his book, "Sermons for Children," says: It is bad enough to let our neighbors starve for lack of good food; but what when our children ask for bread we give them a stone? They can come to the Father only by the precious blood of Jesus. It is surely an insult to the blessed Redeemer to talk as if He who bade them come to Him were unable to save them until they are grown up. That religion cannot be so greatly beyond them, of which its author said: Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And again, Dr. Plumer, of the Theological Seminary, Columbia, S. C., in his article headed, "Young Children may be Truly Pious," among other things says: "Let us begin early. Let us call young sinners to reprentance. Let us commend Christ to their tender affections. Let us tell them they must hate sin and love Christ: 'Feed My Sheep,' is no more a binding command than 'Feed My Lambs.' Surely little children greatly need not only the comforts which a mother can give, but also those which the Saviour gives. I know not how it was with others, but I can safely say that I never needed the supports and consolations of true religion more than in my childhood, though I had the kindest of parents. Perhaps my feeble health and excited nerves subjected me to unusual sadness. However this may be, I find no persons in the world more ready to confess their need of special comfort than children. The Gospel has a balm for every wound, a cordial for every aching heart. Children need the sympathy of Jesus. If they ask for it, they get it as readily as their parents. Every child has sorrows which require the help of God and are quite beyond the power of man to relieve."

"What do you do without a mother to tell your troubles to? asked a child who had a mother of one who had not, for her mother was dead.

"Before she died, mother told me to whom to go," answered the little orphan; I go to the Lord Jesus; He was my mother's friend and He is mine!"

"Jesus Christ is up in the sky; He is away off, and has a great many things to attend to in heaven. It is not likely He can stop to mind you!"

"I do not know about that," said the orphan; "all I know is, He says He will, and that's enough for me."

I have made the above quotations simply because I felt they expressed my thoughts better on the subject than I was able to give them myself. The quotations might be continued to great length, but I feel sufficient has been said to clearly convince anyone of the importance of training and instructing the children in the ways of everlasting life.

Fleming H. Revell Company, New York, 30 Union Square, East publishes Rev. E. Payson Hammond's book, "The Conversion of Children," which every one would do well to send for and read; it is the best work on the subject. Rev. Hammond has been an evangelist among children for over thirty years, and therefore knows what he is speaking about. Paper cover 30c; cloth 75c.

The work among the children is very dear to us. Here in our Home the Lord has touched nearly every heart, six of our boys have been baptized and as many more are ready. To hear their simple prayers and child-like petitions, is enough to convince anyone of their sincerity and an actual work of grace in their tender hearts, and their daily lives prove the truth of their profession and put to shame many an older Coristian.

We are very happy in this work, and praise God that He has called us to it. It is a great responsibility, but we feel that God who has called us to it is able to give wisdom, strength, and power to carry us through.

My object in writing these lines is to arouse an interest and sympathy in behalf of these thousands of despised, neglected, and destitute Eurasian children. In a short time if possible I shall go over to Calcutta where the need is the greatest and where thousands have sunk lower than the very lowest heathen, it pains and grieves my heart whenever I think of it.

Every Missionary that comes to this country works directly among the heathen. There are several million native Christians, and over two hundred and sixty thousand Sunday school scholars in India, but where is the record among the Anglo Indians, who number nearly a million souls, and who are next to kin. They speak the English language and can be reached directly, no waste of time or money in studying a foreign language, which takes most missionaries many years to get.

May the dear Lord speak to the reader's hearts, and may his ears be open to the Macedonian cry, "Come and help us."

Amroita, India.

Always Ready.

There is no time to stop and prepare for the journey of death, even if we could. God demands the last day's labor as well as the first. He seems to say, "Never mind death; I will take care of that. It is for you to take care of life."

Just at the right time the hand will be laid on our shoulder, the word whispered in our ear. We must leave the sewing undone, the house unswept, the plow in the furrow, the story untold, the picture unfinished, the song unsung. We may not, perchance, even kiss our loved ones good-bye.

Let us, then, so strive to live that we may say, "Yea, Lord, I am ready, always ready. My hand is in thine, like a trusting child. I am glad to be nearer thee, Father, to feel more closely the warmth of thy love. What I have missed and failed in thou knewest; my poor, feeble, futile efforts to serve thee thou knowest also. There is no prop nor stay but in perfect trust; it is all the cloak or covering I need. I have lived on the river's brink all my life; now I am to cross with the Great Pilot. I thought I knew life here. O no! henceforth I am to live indeed in thy presence, wherein is fullness of joy forever!"—*Selected*

For Mothers.

To bring up a child in the way it should go, travel that way yourself.

Stories first heard at a mother's knee are never wholly forgotten—a little spring that never dries up in our journey through scorching years.

The sooner you get a child to be "a law unto himself," the sooner you will make a man of him.

Children need models more than criticism.

We can never check what is evil in the young unless we cherish what is good in them.

Line upon line, precept upon precept, we must have in a home. But we must also have serenity, peace, and the absence of petty fault finding if home is to be a nursery fit for heaven's growing plants.

There are no men nor women, however poor they may be, but have it in power, by the grace of God, to leave behind them the grandest thing on earth—character; and their children might rise up after them and thank God that their mother was a pious woman or their father a pious man.—*Dr. McLeod.*

The Peaceful Campaign of Americans in the Ottoman Empire.

Writing from Constantinople, W. T. Stead says to the Associated Press: "Judged by results, the the Spanish war has made little return for a prodigious expenditure compared with the returns already realized and to be realized from the peaceful campaign which America is waging in the Ottoman Empire. By an expenditure of hundreds of millions of dollars and the sacrifice of over 2,000 men the United States has succeeded in ousting the moribund sovereignty of Spain from a couple of islands near her own shores and of raising a question as to her continued dominion in the Philippines.

"Compare this result with those achieved by the Americans who for the last thirty years have been patiently, silently laboring for the regeneration of that compost of wrecked kingdoms, principalities and nationalities called the Ottoman Empire. Thirty years ago a couple of Americans, Christian men with heads on their shoulders, settled in Turkey and set about teaching in American methods the rising youth of the East in an Institution called the Robert College. They have never from that day to this had at their command a greater income than thirty or forty thousand dollars a year. They have taken no hand in politics. They have abstained from identifying themselves with any sect, nationality or party They have stuck to their appointed task, and they are still sticking to it. They have insisted that every student within their walls shall be thoroughly trained on the American principles, which, since they were imported by the men of the Mayflower, have well nigh made the tone of the world. They taught all these students five languages, but they never hesitated to proclaim that, though they spoke with all the tongues under heaven, it was but foolishness, unless the moral and spiritual character of the student was trained and moulded by religious men. Moral developement, spiritual discipline, is the more essential part of education. The true object of college education is the development of the faculties and the formation of character.

"That was their line, and they have stuck to it now for thirty-four years. With what result? That American college is to day the chief hope of the future of the millions who inhabit the Sultan's dominion. They have two hundred students in the college to-day, but they have trained and sent out into the world thousands of bright, brainy young fellows, who have carried the leaven of the American town meeting into all the provinces of the Ottoman Empire. Robert College men are turning up everywhere. If the good work goes on, the alumni of this American institution will be able to supply the personnel of the civilized administration which must some day supersede the barbaric horror that is at present named the Government of Turkey.

"The one great thing done in the making of States in the last quarter of a century was the creating of the Bulgarian principality; the resurrection of the Bulgarian nationality, although materially achieved by the sword of the liberating and avenging hordes of Russia, was due primarily to the Robert College. It was the Americans who sowed the seed. It was the men of Robert College who took into Bulgaria the glad news of a good time coming, when Bulgaria would be free. When the Turks, scared by the propaganda of liberty, descended in saving wrath upon the helpless people to eradicate the new born national aspirations, it was the Americans who brought the whole horrible truth to the light of day. All was in vain. The Robert College men were on the spot. Their chief was in constant communication with the Ambassadors and journalists of Constantinople. They found in Mr. Pears, an English barrister of high standing, a correspondent of the *Daily News*, a man fearless and capable enough to stand the brunt of making the awful exposure. What followed is a matter of history. The revolution of the truth about the Bulgarian massacres shattered as by dynamite the traditional policy of England. Gladstone sprang into the field. The Russian people moved to its depths by the stories of the sufferings of its brethren could not be restrained. The Tsar-Liberator carried the Russian arms in triumph to the very gates of Stamboul. Nor did they return till by the treaty of San Stefano they had created that Bulgarian principality which had been dreamed out on the Astral plane by the students of the American college.

"But the influence of the American college did no stop there. When the Constitutional Assembly met at Tirnova to frame the Constitution for the new born State it was the Robert College graduates who succeeded in giving the new Constitution its extreme democratic character, and when, after the Russians left, the Bulgarians, began to do their own governing, it was again the American trained men who displayed the spirit of independence which baffled and angered the Russian Generals. From that time to this day, when one Robert College man is Prime Minister of Bulgaria and another is Bulgarian Minister at Constantinople, while a third one of the ablest of them is Bulgarian Minister at Athens, the Robert College has been a nursery for Bulgarian statesmen. So marked, indeed, has been the influence of this one institution, there are some who say that of all the results of the Crimean War, nothing was of such permanent importance as the fact that it attracted to Constantinople a plain American citizen from New York.

"The influence of the United States is by no means confined to Robert College. There are other institutions founded by Americans at Constantinople, which are working quite as well as the Robert College, but as they educate girls instead of boys, they will not make their political influence felt until the sons of the students come to man's estate. But it is not only at Constantinople that the Americans are at work. They are at the present moment almost the only people who are doing any good for humanity in Asiatic Turkey. The German Kaiser has fraternized with the assassin, and, arm in arm with the infidel, has proclaimed his Divine mission to protect the Christians of the East, whom his friend and host has been massacring by the thousands for the last four years. But the only protection the poor, unfortunate Christians receive is from English speaking men. I grieve to say it, but it is for the most part quite true that, until the other day, England did no good to any one in Asia Minor. Of late the English people have wakened up, and are now spending scores of thousands of pounds in charity in that country. But the only real good which the English did in these regions for many years was conducted to this: Our British Consuls helped the American missionaries when they got into difficulties. People speaking as if the Anglo-American alliance was a peaceful dream, to be realized in the remote future.

"If they lived in Asia Minor they would discover that it is a very practical working factor in the daily life of millions of men.

"How many American critizens are aware I wonder that from the slopes of Mount Ararat all the way to the shores of the blue Ægean Sea American missionaries have scattered broadcast over all the distressful land the seed of American principles. The Russians know it, and regard the fact with anything but complacency. When General Moscoff, the director of the foreign faiths within the Russian Empire, visited Etchmiadzin, on the confines of Turkish Armenia, the Armenian patriarch spread before him a map of Asia Minor, which was marked all over with American colleges, American churches, American schools, American missions. They are busy everywhere, teaching, preaching, begetting new life in these Asiatic races. No one hears of them. They eschew politics. They stick to their Bible and their spelling books, but every year an increasing number of Armenians and other Orientals issue from the American schools familiar with the principles of the Declaration of Independence and the fundamental doctrines of the American Constitution. And so the leaven is spreading throughout the whole land.

"Of course, such heady new wine cannot be poured into the very old bottles of Turkish provinces without making itself felt. The Armenians, a vain and clever race, soon become swell headed. What Bulgarians had done they thought Armenians could do. As the Robert College men had created an independent Bulgaria, they in their turn would show they could create an independent Armenia. So they set to work, but alas! although they did their part of the work bravely enough, Russia this time was in no mood to come to their rescue. So the Sultan fell upon them in his wrath and delivered them over to the Bashi-Bazouk and the Kurd. What followed is written in letters of blood and fire across the recent history of the East.

"But the end is not yet. The American missionaries who took no part in the abortive insurrection were not, as a whole, much molested. They are working on, teaching, preaching, sowing the seed day by day, creating the forces which will in time overturn the Turkish Empire and regenerate the East. The Turk knows it and gnashes his teeth, longing for the time to come when he may have it out with the cursed Giaour from beyond the sea. But behind the American missionary stands the British Consul, and the Sultan fears to give the signal for expiration."

Essential Preparation for the Ministry.

Dr. Scofield, in his concluding paper of Plain Papers on the Holy Spirit, in the *Record of Christian Work*, calls attention to the need of the Holy Spirit for effective service in the Christian ministry he asks:—

What is the attempted service of an unfilled Christian but an insolent attempt to override the order of God? It is no uncharity to say that the inevitable result of such service is the attempt to substitute fleshly expedients for the lacking spiritual power.

Look over the church notices of any city newspaper, and see how feverish and frantic are the attempts to substitute "attractions" for power. It is the sin of Nadab and Abihu; and, as their sin was punished by physical death, so in modern religious life the anti-typical sin of substitution of strange fire is punished by awful spiritual deadness.

Not less urgent is it to note that, blessed and significant as must ever be the memory of the first definite filling with the Spirit, it is most perilous to *assume* the permanency of that state. This is illustrated in the apostolic experience.

Even the astonishing event of Pentecost did not seem to those men sufficient for a life long ministry. Conscious of loss of courage under the threatenings of the Sanhedrin, we find them carrying their fear to God in Acts 4: 26, with the blessed result that again they were filled with the Spirit before renewing their ministry. No more pernicious notion can be held upon this vital subject than that one filling suffices for a life-long ministry. The filling with the Spirit indeed begins in a definite, conscious, and ever memorable experience; but a fruitful Christian service is the result of a perpetual drinking at the fountain of "living waters."

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. B. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., FEBRUARY, 1899.

Literary criticism is a term now being adopted as preferable to higher criticism which is under condemnation with the simple minded believers. But as a rose might smell just as sweet under another name, so the attempt to pick to pieces according to man's imaginings the word which holy men of God spake as they were moved by the Holy Ghost, is just as unsavory under one name as under another.

The introduction of worldly and morally enervating amusements into the activities of the church as is done by several pastors in Jersey city, who organized dancing classes in their churches, is sometimes defended by the argument that "we must beat the devil at his own game." Whoever tries that will generally find that he plays into the devil's hand Christ's way is not that we shall overcome evil with evil but overcome evil with good.

In an article in one of our exchanges we find this sentence: "Is it not a fact when members assume the costume of the world even in its plainest form, they lose interest in the ordinances of the house of God." This writer seems to find more virtue in *peculiarity* of dress than in plainness and simplicity. For our part we prefer such plainness that the wearer need not feel that he is attracting attention by his physical appearance. Gaudiness on the one part and unmeaning peculiarity on the other are a hindrance to spirituality in that they foster a sort of self-consciousness which is the basis of pride.

Some time ago there fell under our notice a statement in reference to the Home Department in a certain Sunday school explaining that this department was for three classes, the aged, the sick, and the indifferent. It seemed to us quite proper that the aged and the sick should be thus provided for and our thoughts went out to another class, viz., those who are prevented not by age nor sickness but by some other home circumstances from attending the Sunday School sessions. But the thought of looking to the Home Department for reaching the indifferent was a surprise to us. We do not wish to set it down here as a mistake, but simply state a question that it presents to our mind. In the first place is it likely that one who is so indifferent to things religious that he cannot be persuaded to join in a united study of the Bible where there is the incentive of fellowship, will be able to overcome his indifference to such an extent as to take up the study alone? Does not experience rather teach us that it requires more real interest (less indifference) for the latter than for the former? If this is so then it would be easier to get the indifferent to come to the school than to interest them in home study.

NOTES FROM OUR FIELD.

The Brethren Christian Krehbiel and Peter Balzer, of Kansas, recently made a tour through Oklahoma visiting the congregations and Mission Stations.

§

Bro. Milton B. Schantz has been elected Deacon of the Upper Milford Congregation for a term of five years. May the Lord bless the brother in the work thus committed to this charge.

§

The Brethren Page and Ressler, the prospective missionaries to India, have visited in some of the congregations in Indiana and Ohio holding services together with missionary Voth who is also visiting in that section.

§

At the annual business meeting of the Hereford congregation the initial steps were taken to provide for the entertaining of the General Conference next October. In the swift flight of the weeks and months that time will soon be here.

§

Prof. C. H. Wedel, of Bethel College, is preparing a book which will shortly be published under the title Pictures from Church History. The book will be especially intended for use in the German parochial schools of our church where such are held. It is no venturesome guess, however, to predict that it will prove an interesting book for the family reading table where there are those who read German.

§

The call has again been given by the members of the Wadsworth, O., Mennonite church to have Rev. N. C. Hirschy remain with them. The result is not yet made known. The series of meetings being held at that place and conducted by Rev. J. C. Mehl, of Goshen, Ind., are still in progress and continually growing in interest. The Christian Endeavor society has arranged a new method of studying the Bible. In the place of the topic card they have taken the New Testament, and choose books therefrom to be studied by chapters till familiar by all members.

§

Recently a gloom of sorrow was cast over the East Swamp congregation and the surrounding community by a cold blooded murder of which one of the members of that congregation was the victim. Harvey H. Wurster, a night operator in the employ of the Reading Railway Co. at Bingen, was killed at his post by a murderous robber who, self confessed, is now in jail awaiting his trial and sentence. The burial of the murdered man was attended by a large concourse of people, showing the esteem in which he had been held and the deep impression made by the sad occurrence.

A New Church Organized.

For the last six years a Mennonite Mission has been conducted at Quakertown, Pa., by A. B. Shelly, the pastor of the surrounding Mennonite churches, assisted by different other brethren. For the last three years a very successful Sunday school has been held, and about a year and a half ago a Young People's Society has been organized, which holds meetings three Sundays out of four. But thus far no church organization had been affected, the members helping to sustain the mission and carrying on the work being all members of the surrounding Mennonite churches. But as the need of a separate church organization has for some time been felt an organization was affected with about thirty members. The new church which has adopted a constitution and elected its officers, bears the name Bethany Mennonite Church of Quakertown. It belongs to the Swamp pastorate with A. B. Shelly as pastor.

Correspondence from Souderton.

The first week in the new year was observed as Week of Prayer, with appropriate services every night except Saturday. The series of meetings were opened on Sunday evening, Jan. 1st, with a sermon by the pastor on Christian Unity, from John 17: 21–23, and closed with a sermon on Sunday, Jan. 8th, on The Power of United Effort, from Lev. 26: 8. On Wednesday evening Bro. W. S. Gottshall preached a very inspiring sermon on Job 22: 21. On Thursday evening we had a very interesting address by D. M. Landis, M. D., of Perkasie, on his trip to Egypt and the Holy Land. On this occasion an offering was received for the support of the mission work of J. R. Godshall in India. On Sunday evening, Jan. 15, our Christian Endeavor society considered as a topic the question "Where am I Going?' This was followed by a sermon by the pastor on, "I am the Way," John 14: 6.

We have in the Deep Run pastoral district started a mission at Leidytown, where the pastor has regular preaching services. He also contemplates opening a mission at Perkasie, where quite a number of our members live, and where more are moving this spring.

Philadelphia Correspondence.

A very successful year closed upon the work of the First Mennonite Church, and it was fittingly observed at the close of the Annual Congregational meeting on New Year's Eve, with Watch night Services, it being the first time in many years that this has been done.

Throughout the week of prayer, the services were well attended, considering the fact that an extraordinary large number of members and friends are on the sick list. Rev. N. C. Hirschey, of Wadsworth, Ohio, assisted the pastor in conducting these meetings, and his remarks were instructive and highly appreciated by an attentive audience whenever he spoke. His presence among us was very beneficial, and was likewise enjoyed by all who heard him, or came in contact with him. On Sunday, January 8th, Communion Services were held in the German language in the morning, and in the evening in the English language, when the Pastor was assisted by Revs. N. C. Hirschey, W. S. Gottshall and Silas M. Grubb.

An unusually large sick list keeps the Pastor exceedingly busy at the present time. It is estimated that fully one eighth of the Church members are more or less afflicted with sickness. During Bro. Hirschey's stay, quite a number of visits to the sick were made by him in company with the pastor.

The Mission Chapel at the corner of Franklin St. and Indiana Ave., which has been in the course of erection during the past two months, is nearing completion and will be ready for occupancy by Easter at the latest. The work is in charge of the Trustees of the Church and is being pushed forward as rapidly as possible. The various branches of work which are being carried on at the Mission, are all in a prosperous condition and speak well for the future. Rev. Silas M. Grubb is in charge of the preaching services.

January being the month designated to our Church for contributions, etc., for the Home, the Congregation has responded with quite a number of edibles, besides money, etc., as their share towards the support of this Institution.

The Christmas Festivals of the Sunday School were observed on Christmas Day with very appropriate exercises, those of the Primary Dep't. taking place in the morning, and of the Main School in the evening. A large audience was present at both occasions. It is a gratifying fact to note that the large attendance in the School at the present time, has been steadily maintained during the entire winter, except when inclement weather interfered, and that an upward tendency is noted

In the Christian Endeavor Society, the Sunday Evening Prayer meetings are very interesting, there being scarcely time enough for all to participate who desire to do so. Interest and enthusiasm in our meetings seem to be increasing. Our Social Committee is at the present time busy with preparations for a Chinese Entertainment under the direction of the Chinese Mission of this City, which is to take place on February 7. A large attendance is anticipated. The Mission Committee has as part of their work inaugurated the Two cents-a week plan among the members and friends of the Society for Missionary purposes, and they have met with much success in their effort. Numerous cards have been signed, and it is expected that many more will be signed before the term of the present committee expires in March.

The Junior Society, Bro. F. F. Gabel, Supt., is doing exceedingly well. The Prayer meetings every Sunday afternoon at 4 o'clock, are models of excellence, being beneficial as well as interesting. The Juniors are working with a will, and consequently the membership roll is on the increase. They will no doubt be heard from more particularly later on, with regard to their work.

With the opening of Spring, we hope to accomplish even more and better work for the Master.

E. E.

Krehbiel's History of the General Conference.

The appearance of a treatise on a special phase of human activity is ever fraught with interest, and calls for investigation of the purpose in view and the extent to which the purpose is realized in the literary product. This is especially true if the subject matter under discussion is itself of primary importance to the public for whom it is intended. Such interest and importance attaches, in the judgment of the undersigned, to the "History of the General Conference," recently published by Rev. H. P. Krehbiel, of Canton, Ohio.

As to the purpose which prompted the publication of the history, a divergence of opinion seems impossible. To secure and put in permanent form data in reference to the past history of an important movement; to gather and collate information as to the men who made the history of the past; and with the judgment and insight of an historian to depict vividly the development of an organization which has directly or indirectly led to the establishing of churches, schools and missions, and whose labors have extended from the Atlantic to the Pacific, and from the prairies of Texas to the plains of the Sackatchewan and the islands of Alaska; to trace, in other words, the progress of events which, to a greater or less extent, have served to extend the kingdom of our Lord, is certainly a laudable purpose and one deserving of success.

But it is not the underlying purpose which is commendable in the present publication As has been repeatedly pointed out by others, the purpose has been realized in the volume to which reference is here made. The author has depicted past scenes with the vividness of a spectator; he has traced movements with the accuracy of an observer; he has narrated events of past decades in so lively a manner as to make them pass in review before our very eyes as it were—no longer events of a dead past, but events invested with the life, the interest and the meaning of the living present. But more than this, he has with true historic insight selected those events and scenes which serve his purpose best, has arranged them in proper order and sequence, and with philosophic grasp has revealed the hidden causes which have brought them into existence. The tone throughout, moreover, is well adapted to the purpose which the book is to serve, and aids in giving a proper setting to the scenes portrayed.

As nothing human is perfect, and moreover human judgment will vary, there will no doubt be found in the present volume opportunity for criticism, both in regard to matter inserted and matter omitted; but when the reader considers the labor expended in securing the large mass of data from various original sources, the clearness of insight noticeable on every page of the volume, the vividness of portrayal, the general felicity of expression, the philosophic grasp, and the earnestness of purpose, he will probably be thankful for the appearance of the volume which must for years to come prove an important contribution to the history of the church and the standard work of reference on one of the most eventful and important periods of her existence.

H. O. KRUSE,
Newton, Kansas.

December 23, '98.

For "The Mennonite".

When Does the Century Close?

After reading the very impressive editorial in last issue on the opening of the year 1899, ending with "Oh, that for us all the closing year of the century may be indeed a *year of the Lord*," and feeling like giving an emphatic 'amen" to what the editor said, the question arose in my mind with which I headed this article. The question may not be of so very great importance as bearing upon our work and life, and yet it seems that one ought to be exact in such minor matters. To this question I formulated an answer satisfactory to my mind which I will give for the benefit of those who may not be clear in the matter: Ans. The 20th century does not begin till Jan. 1st, 1901, so the present century does not close before December 31st, 1900. To explain, a century consists of 100 years; the first century began with the year 1, and ended with the close of the year 100; the second century began with 101 and consequently closed not with 199 but with the close of the year 200, and so reasoning on we see that the 19th century began with 1801 and will close with 1900 Dec. 31; the 20th century will open with Jan 1st, 1901.

A. M. F.

The editorial referred to had just passed beyond the editor's reach to recall for correction when by an incidental reference to the point in question he saw the mistake which the above sets right. It is so natural to think of the year 1900 as beginning the century that with most people perhaps it requires a second thought to discover the mistake. However, Bro. F.'s demonstration is no doubt clear to all. And so, if the Lord will delay His coming, His waiting ones will have still another year of grace after this one, before passing the century line.—ED.

Baptist Controversy.

Dr. Whitsitt, President of the Southern Baptist Theological Seminary, has lately given out a historical statement to the effect that in the year prior to 1641, immersion was not practiced. The extreme wing of the Baptist Church took great offence at this statement, and demanded his retirement from the Seminary.

The Trustees of the Seminary met a year ago. Dr Whitsitt expressed regrets for the manner in which the statement had appeared; he did not renounce the statement; the Board of Trustees decided to continue him in office. This was supposed to settle the matter.

But during the year a continual warfare has been kept up against Dr Whitsitt, and it has degenerated into personalities and an attack upon his veracity. The matter was therefore again before the Trustees of the Seminary at their meeting at Norfolk, Va. After rejecting a resolution to refer the matter to the various State conventions for a vote during the coming year, the following paper was adopted by a vote of 40 to 8:

Having studied certain communications from Baptist bodies within the bounds of the Southern Baptist Convention touching the management of the Seminary, and believing that these communications are entitled to the most respectful consideration, the Board of Trustees, sensible of the grave responsibility which rests upon them now, in their annual session, at Norfolk, Va., makes the following statements: Inasmuch as the communications refer only to issues which were settled by the Trustees at their last meeting, it is proper to say that after twelve months of mature and prayerful reflection we can find no reason for modifying in any degree our statement made at that meeting, but, on the contrary, we feel constrained by our convictions of duty to reaffirm our adherence to the action then taken.

In the Baptist General Association, the next day, a motion to sever the connection between the Convention and the seminary was referred to a committee to report next year.—Ex

The immersionists have been noted for quoting history to sustain their theory. But Dr. Whitsitt has given them more history than they care about reading. When they read Dr. Whitsitt's article, they were immersed—in anger.—Ex.

At the Young People's Convention of the United Presbyterian Church at Saratoga, Dr. W. J. Robinson, in an address thus defined the attitude of the denomination on the Secret Society question: "We protest against all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, as inconsistent with the genius and spirit of Christianity, and declare church members ought not to have fellowship with them. We believe that such associations, with which society is filled to-day, are in their principles, practices and influence contrary to the teachings of God's Word and hurtful to the souls of men, in that they profane the sacred ordinance of the oath, enslave the conscience, defraud men of their liberties, unite them in unholy alliances, impose obligations that may be sinful, assume and exercise religious functions which belong to the Church alone, observe Christless forms of worship, degrade some of the most sacred usages of our Christianity, are selfish and unscriptural in their pretended benevolence, usurp divine prerogative in determining the bounds of brotherhood, affect injuriously the domestic, civil and religious relations of life, and do not even promise any good end which is not fully provided for in the divine ordinances of family, the Church and the State. We therefore utter our most emphatic testimony against all such oath-bound secret associations, writing over the door of entrance into our Church the divine injunction, "Have no fellowship with the unfruitful works of darkness, but rather reprove them;" be ye not unequally yoked together with unbelievers; for what fellowship has righteousness with unrighteousness? What communion has light with darkness? and what concord has Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you."

The Sunday School,

and Young People's Department.

EDITED BY S. M. ROSENBERGER.

Following On To Know The Lord.

Following on to know the Lord,
Feeding on his precious word;
Heights and depths are not for me,
Only love's simplicity.

Not for me are eagle's wings,
Vision not of God's high things,
Only this communion sweet,
As I sit at Jesus' feet.

Byways, hedges, still I seek,
Of the lowly and the meek,
Where I have not doubt or fear,
And the Lord himself draws near.
—*President J. E. Rankin.*

One of the best methods of Bible study is that of studying it book by book. We are occupied again with a series of lessons from the Gospel of John. This affords an excellent opportunity for studying one of the most excellent books of the whole Word. Let us note a few facts and peculiarities that may be helpful in the study of this highly spiritual Gospel, which has been called the "Gospel of the Heart of Christ." We note of the author, that he was without doubt one of John the Baptist's disciples, and one of the two who had the first interview with Jesus. It is generally conceded that he had three distinct calls from Christ. He was called while following his secular occupation (Matt. 4, 21), and again on a memorable occasion (Luke 5: 1-11, and finally chosen as one of the twelve apostles (Matt. 10: 2). He received high honors from his Master, the highest one, his admission to the bosom-place with his Lord at the table. As the youngest of the disciples, with becoming modesty, he was not himself so active as a speaker, but stood rather as an admiring listener and faithful supporter of his brother apostle. But his close sympathy with the Lord's mind is brought out wonderfully in his writings, which surpass all other inspired writings in spirituality, love, and flights of heavenliness. Of the peculiarities of this gospel, we may note, first, its reflective character, differing in this respect from the more purely narrative idea found in the others. Secondly, its supplementary character, that is the substituting in place of particular incidents in the life of our Lord, an immense quantity of the richest matter not found in the other gospels. As an example we may cite the record of his teaching at Jerusalem, through which we are brought into the very Holy of Holies of the revelation of Christ's character and mission. Of the three years of our Lord's ministry before the Lord's Supper, he describes in all only twenty-five days, giving us almost always what the others omitted. Dr. Broadus says of this Gospel and the requirements for its proper study: "The fourth Gospel is obviously the most divine of them all, and yet in some respects the most human. It is occupied chiefly with great discourses, and yet contains some of the most beautiful narratives to be found in the whole Bible. . . . One who studies the discourses of this Gospel must be willing to bestow some patient reflection. The style is by no means wanting in clearness, but the subjects are often profound, and require a certain true and living interest in spiritual things. The wise student and teacher must seek to hold his own mind and that of his pupils to a quiet and steady consideration of what the passage presents. And then, if we can only all of us be willing to let the Bible everywhere mean just what it wants to mean, beginning where the passage begins with the subject, following just where the passage leads, and stopping where it stops, and desiring above all to receive its teachings into an humble and loving heart, and carry them into an earnest and useful life, we may hope that, by God's blessing, we shall never study nor teach in vain."

The Teacher's Personality.

Much of the teacher's power in spiritual work must lie in his own personality. Personality is the force at the heart of a man which gives energy, which drives the machinery of his life, which determines his character. It is what a man is that gives force and value to what he says and does. There are some people whose personality is so charming that it imparts a subtle influence to every common word they speak and every most trivial thing they do. The teacher's personality is a most potent factor in his teaching. There are teachers, scholarly, well trained, who teach scientifically, and pour on every lesson a flood of wisdom, yet who cannot keep a class together. Scholars will not stay with them. They have no attractive power. There are other teachers who have not one-tenth of the teaching gifts of these, and yet they hold scholars close about them, win their affection and confidence, and teach them lessons which make good Christians of them and prepare them for noble life. The secret lies in their personality—they are spiritually minded. They have the love of Christ in them. They live near the heart of Christ, and so have in themselves a measure of the attractive power of Christ.

Those who would have this gift must look well to their heart life. Nothing but love will give it. There is little use in our saying to a class of young people, "God loves you," unless we can say also, or at least show, that we love them too. Nothing but love will win souls for Christ. The love of God must be told in words throbbing with love. Unless a teacher loves his scholars,—loves them, too, with something of Christ's love, a love that yearns to do them good, to save them,—his teaching, however scientific, however accurate, it may be, will avail but little in truly blessing, enriching, and influencing their lives. Only Christ in us can enable us to do the Christ work on other lives.

We should seek always to be to our scholars what Christ would be, and to say to them what he would say, if he were their teacher. He would teach them many things, but he would never fail to teach the supreme lessons that God loves them and that they should love God, do his will and trust him, love each other and all men, and live a holy life. There can be no better way of defining the spiritual element in teaching than by saying it is what Christ would put into his teaching if he were in our place.
—J. R. Miller, in *S. S. Times.*

"At Early Candle-Lighting."

"There will be a meeting in the Red School-house district this evening at early candle-lightiug," was the announcement that the pastor gave out in the church one Sabbath morning fifty years ago. This would seem a strange way to give out a notice in these days of brilliant illumination, but in the rural districts of New England half a century ago the Sabbath evening meetings were held in the schoolhouses of the different districts of the town. There were no stationary lamps, and each person who attended service brought a candle in a candle-stick, and a snuffer tray with a snuffer on it, for the lights of those days were home-made, and tallow dips after a short time of burning, had a fashion of smoking and growing dim, and snuffers were a very necessary adjunct to the lighting process.

Our young people of the present time would think it very funny to start for meeting with a new candle in their hands to be lighted as soon as the room was entered. A friend remembers well how she walked along the road at dusk of a Sabbath evening with her grandfather, carrying a candle in her hand, and seeing him light it as soon as the school-house was reached.

It was customary for some one who lived near to go early and furnish the first lighted candle, so that other comers could light theirs by it.

The modern practical mother asks after overshoes and wraps, when the absent minded young members of her family go out, but the mother of the olden time made certain that the young man, or woman, starting off for the meeting did not go out of the house without a candle. Girls had been known to forget these necessary aids to the evening service, when young men from the neighboring districts called for them "to keep company" along the way. But then two could look over the same singing-book by the light of one candle! And there were older, more provident men and women, who took extra candles to be ready to furnish those who had not brought any. Still it was not a mark of cleverness for any one to forget the candle. There were, however, young people then who forgot, just as there are now. There were others who always remembered and brought extra supplies. Human nature was the same then as now.

Many a weary pilgrim still traveling along the road of life, remembers those good meetings on Sabbath evenings at early candle-lighting; and the voices of the sweet singers of those beautiful hymns that have cheered and inspired many such while going through the shadowy passes of the line of travel.

The good faithful pastor's words as he stood by the teacher's desk found their way in blessing to many a soul. Some of the truest workers in Christ's service made their first start in the Christian life from those school-house gatherings.

One who has known in his youth the satisfaction of keeping the Lord's day in a way to do Him honor, said while pointing to a party of young people, not long since, "It makes me feel so sorry to see that." He referred to the young people who were going in the opposite direction from the church on the Sabbath day, all on pleasure bent.

The Sabbath was honored in that man's young days, and such desecration brought sorrow to his royal heart, as it does to all who reverence the day set apart for worship.—*Susan Teall Perry, in N. Y. Evangelist.*

Developed Photographs.

We have come back from a day's outing in the beautiful weather, taking our camera for a companion. It is a quiet looking black box that one would not especially notice anywhere, but it contains what is very precious to us, bits of scenery that we have caught in the day's trap—a bridge of wonderful masonry, a bend in the river, with luxuriant overhanging foliage, a boat rocking among the lily pads. Now we will go upstairs to our developing room and see what success we have had with our "snaps."

In the glow of our red light we open the box, unroll the film spooled there, and cut off a square, one picture. We plunge it into the tray of developing fluid, turning it and keeping it in motion. It is just a blank gray. There, see that dark spot coming out. That is the high light, the sky; next comes the water. Little by little the lights take their places as shadows, and then we are ready to put our film into the tray of "hypo," from which we take it every little while to inspects its beauties, and lastly plunge it into a pail of water to thoroughly rinse it.

What have we done in our half-hour's work tonight? We have transformed a blank white square of film into a bit of black and white and gray that shows us a stretch of river, the gleam of the sun on its ripples, the shore bordered with gnarled trunks of trees with their wide arms stretching down to the water in leafy beauty. What was a blank half an hour ago in instinct with beauty now. And yet the picture lay concealed in the white square, every tracery of leaf and cloud, just as the sun had printed it there, only it was waiting for the strong chemicals to bring it out to view.

Does not that make you think of our characters? Each day that we live we are printing good or bad thoughts and impulses and desires on our hearts. Perhaps no one notices it, and we may not think about it ourselves, but to-day is surely making its impression on us for better or worse. It may be hidden for a long time, but sooner or later some crisis time in our lives will act as the "developer" to bring out into full view what lay beneath. What are we photographing on our inner lives then to-day? Let it be pure thoughts, high aims, loving impulses, earnest, Christ-like deeds, if the developed pictures by and by are to beautiful.—*Selected.*

Mission Department.

EDITED BY A. B. SHELLY.

From Our Mission School at Cantonment.

Rev. S. K. Mosiman writes as follows of the work at our Mission School at Cantonment, O. T.

CANTONMENT, O. T., Jan. 10, 1899.

To the secretary and members of the Mennonite Mission Board.

Dear Brethren:—

A New Years greeting to you, and may the Peace of God be with you always.

Again another quarter is numbered among the past. As we take a retrospective glance the unaccomplished rises up like a great mountain, while that which has been done is as a grain of sand among the millions on the sea-shore.

"Not by might nor by power, but by my spirit, saith the Lord of hosts" is the anchor-sheet which inspires us to go on in hope. But even as we look back we must say, God has been gracious and good, he has not forsaken us, nay not even withheld his blessing from us. During the last quarter our school kept well filled the entire time, only during one week did we have fewer than 70 pupils, when there were 68. With an enrollment of 75 we had an average attendance of 71. The children, as a rule, were obedient and dutiful, and the old Indians have not been so persistent and obstinate as they had been during the previous quarter, all of which is cause for gratitude.

Martin Blindy, an Arapahoe boy was baptized on Dec. 21, by Brother Funk. It is almost a year that Martin first requested to be baptized, but he was told to wait, because he understood very little English and it was difficult to know how much of the Truth he comprehended. In all the time that he has waited he has been faithful and eagerly desiring the time to come when the Holy rite should be administered. He has been rejoicing ever since. Yesterday he said, "I want to tell you what I think," I said all right Martin, 'you tell me what you think.' Afterwards he came and the following is part of his conversation, with English a little improved and gestures left out. "When I ask you first be baptized you say, 'wait,' then I was not glad. I ask again you say 'no,' I went to camp, but I was not glad: I not like be in camp. I come back school. I ask you when I be baptized, you say, 'soon,' I be glad. Then I ask Miss Kinsinger, she tell me ask Mr. Funk. Mr. Funk tell me, 'Maybe next Sunday', my heart was glad. I talk to old men now. I be not afraid. One time I was in teepee with old men and chiefs. I talk to them how glad my heart was, first it was heavy, but all at once just like door open. I could not stop talking, some men say stop, some get angry and go out, but some listen. I talk to them long." Though the old men may question him in subtleness, Martin always brings up his experience, and tells them about the change in his heart. Such arguments are unanswerable. Yesterday two of the chiefs sent for Martin to come to them. He went but has not returned. "Surely the Holy Ghost shall teach him what he shall say in the same hour." Yes "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Pray that this soul may continue to stand in the grace wherein he now stands.

Our Christmas entertainment was celebrated on Friday evening, Dec. 23. We had a nice tree, which was handsomely decorated by Sister Lisette with the help of the girls, and when it was lighted with a hundred or more of wax tapers, it glimmered just as brilliantly as any tree that rejoiced the hearts of white children. Yes many had to be contended with a tree less beautiful. The program was good, that is good for Indian children. It consisted of declamations and songs by the children. The talks by the workers are not counted as part of the program. Instead of having our entertainment in the Cheyenne church as formerly, we were allowed to use the large dining hall of the new Government school, which afforded us more room. There were about three-hundred present. The parents of the children received a small gift on the evening of the entertainment, while the children received their presents on the following morning, when they left for their homes for a ten days vacation. All but four have returned at this date.

The Government school will probably not be opened this coming spring. This fact has made it difficult for us as quite a number wanted to place their children here. Whether they will be so anxious to place them here when the new school opens is a question that time alone will decide.

Facts About Foreign Missions.

BY REV. P. P. MACKAY, TORONTO, CANADA.

Many men and women and millions of money are sent to the foreign mission field. What is there to show for this expenditure? The following is but a partial answer with approximate figures, yet it is sufficient to cause thankfulness and inspire confidence and hope:

I. Present Conditions and Direct Results.

1. *South America*, the "neglected continent," has a population of over 34,000,000, and of these 30,000,000 have probably never seen a Bible. It illustrates the failure of the Roman Catholic Church where she has undisputed sway. There are now 18 Protestant missionary societies operating there, about 350 missionaries, male and female, and over 30,000 communicants.

2. *Mexico* is another priest-ridden country, having a population of about 12,000,000. Twenty-six years ago Protestant missions entered, and there are now 14 societies at work, with about 200 missionaries, and 18,000 communicants. There are 600 native workers and many thousands of children under instruction.

3. *Africa* is one of the great mission fields of the future. A population variously estimated at from 160,000,000 to 300,000,000, with nearly 600 different languages and dialects. European powers are struggling over "spheres of influence," but the light is penetrating the darkness. Already 45 societies are at work, the Bible has been translated, in whole or in part, into 70 languages, and there are over 1,200 missionaries. In Uganda alone, with 10,000,000 of a population, where twenty years ago there was no missionary, there are now 500 churches, 600 teachers, and over 60,000 under instruction. There are 100 native laborers supported by native contributions. In five months 10,000 copies of the Gospels were sold, such is their enthusiasm. What hath God wrought!

4. *The South Sea Islands* are in 38 groups. About 2,000 of these islands are inhabited, having a population of 10,000,000. Already 14 groups are practically evangelized, and other groups partially so. There are 1,400 churches, with over 1,200 native ordained pastors, besides nearly 10,000 other native helpers engaged in the services. Captain Cook said of these islanders, "There is a scale of sensuality to which these people have descended wholly unknown to every other people, which no imagination can possibly conceive, and it is not likely they will ever be evangelized." Of these same islanders Darwin said, many years after, "The lesson of the missionary is the enchanter's wand."

5. *India*. The population of India is 288,000,000, of whom about 6 per cent. of the men and 1 per cent. of the women can read. Two cents a day is their average income. It is said that there are 333,000,000 gods. The work is so difficult that Henry Martyn said, "If ever I see a Hindu converted to Jesus Christ I shall see something more nearly approaching the resurrection of a dead body than anything I have seen." Yet there are 200,000 native communicants in India to-day, and nearly 600,000 Protestant adherents. There are 4,000,000 students in educational institutions receiving a Western education, which is undermining heathenism and preparing the way for Christ.

6. *China* contains 400,000,000 souls, one-fourth of the whole population of the world. In 1840 there were only five seaport towns at which the missionary could labor. In 1860 the missionary had access to ten points along the coast. To-day the whole of China is open. Every province has been invaded. There are 80,000 communicants, another 80,000 who are believers, but have not made public profession, and probably 120,000 more who are intellectually convinced that Christianity is true, and have lost all faith in idolatry.

7. *Japan* was first entered in 1859. The first Christians baptized in 1864. The first church was organized in 1872, with only 11 members. To-day there are over 40,000 converts, and a Christian community of 150,000. The whole empire of 40,000,000 souls lies open for evangelization. These are but some of the direct results. Surely God's hand is here!

II. Indirect Results.

These can not be tabulated, but are none the less important. In India alone the following practices, so common at one time, are now prohibited by law:

1. Infanticide—once so prevalent that it is said five parents out of every six were guilty of it.

2. Parricide. The murder of parents no longer able to care for themselves.

3. Suicides, in the name of religion, by leaping over precipices or into wells, or by throwing themselves under the idol-car.

4. Voluntary torture, in the name of religion, such as piercing their thighs with spears, cutting out their own tongues, swinging on hooks fastened in the flesh.

5. Involuntary torture, in the name of justice, such as cutting off noses or ears or hands, or plucking the eyes out, as punishments of crime.

6. Slavery, both predatory and domestic.

These and many other such changes, intellectual, sociological, and religious, are the results of Christian influence in India, ameliorating the condition of people and elevating them to higher conceptions of life.

III. The Rapidity of God's Movements.

Sometimes missionaries have had their faith tried by weary waiting, but often the results are so rapid as to make it easy to believe that, according to promise, a nation will be born in a day. John Williams began work in Raratonga in 1823, and eleven years after, in 1834, all were profest Christians. There had been when he landed 10,000 idols; when he left idols had disappeared, 6,000 worshiped the true God, and read His Word in their own written language, and family worship was conducted morning and evening in every house in the island. Surely "a nation in a day" is not impossible to Him who has already wrought such miracles of grace!

IV. The Quality of Work Done.

This has sometimes been questioned. Men have said that the conversions were not genuine; that they only profess conversion because of the help they expect to receive. It is no longer possible honestly to make such statements. Apply such tests as the following: 1. Public profession. 2. Efforts to propagate their religion. 3. Readiness to sacrifice, suffer, and even die for Christ. 4. The conviction of all who know them that they are Christians. How many of our own Christian people would stand such tests? Yet in mission fields all these have been applied to native Christians, and they have not been found wanting. They labor assiduously, they give generously out of their extreme poverty, they die heroically confessing Christ.

V. Progress in the Home Church.

That is not less remarkable than the rapid progress abroad. Note the changes:

1. When William Carey proposed sending a missionary to the heathen he was rebuked in the Baptist Association. The general assembly of the Church of Scotland so far forgot the Master's commission as to pass a resolution condemning Carey's movement as a pernicious delusion. All thoughtful Christian men now feel that the Church exists for the evangelization of the world.

2. It used to be felt that every dollar sent abroad is a dollar lost at home. Some feel that way still. It is, however, becoming better understood that there is a withholding that tendeth to poverty, and a giving that tendeth to riches. In order to get blessing on our churches at home, we must obey the Lord's command, and aim at the "uttermost parts of the earth."

3. The increase of mission literature. It is said that about one-seventh of all religious literature published is missionary. That fact is full of promise.

4. The growth of interest among the young people in our colleges and young people's societies. There are 1,000 colleges on this continent having

about 75,000 students. In about 360 of these colleges there are circles studying and disseminating interest in foreign missions.

Surely all this is the Lord's doing. Jehovah is the God of missions. Jesus Christ is the Captain of the Host that is publishing salvation. All who labor with Him shall share in the glory of ultimate victory. Are you a co-laborer with Jesus Christ?—*Faithful Witness.*

General Church Intelligence.

At the Boyertown, Pa., (Old) Mennonite church, where hitherto services were held once every four weeks only in the German language, services are now being held every two weeks, one half the services in German and the other half in English.

¶

The Mennonite Evangelizing and Benevolent Board acknowledges the receipt of the following gifts for the month of December: For Evangelizing, $236.10; Chicago Mission, $113.97; India Mission, $315.23; India Orphans, $33.28; Ohio Orphans' Home, $33.50; Armenian Orphans, 50 cents. Total $730.58.

¶

At the Mennonite Mission in Chicago four persons were received into membership on Christmas by brother J. F. Funk, Elkhart, Ind. At a Christmas dinner held at the Mission about 300 poor children were fed. One of the sisters at the Mission writes of this dinner: "It was a touching sight to see them eat. For some it was the best meal they had during the long year, which still made it more and more pathetic. The children will never forget it. It is certainly a rare thing for the children of this vicinity."

¶

The Dhoukhobortsi, "spirit wrestlers", a non-defensive class of people in Russia, who hold to doctrines similar to those held by our own people, are seeking after a land of greater religious freedom than the one in which they have hitherto been living. They have accordingly set their faces towards Canada, where 1800 souls have already landed, in charge of George Tolstoi, son of the well-known Russian philanthropist, Count Leo Tolstoi. Others will follow and it is expected that a suitable place of settlement will be found for them in the great Canadian Northwest.

¶

According to statistics furnished in the *New York Independent* of Jan. 5, the total increase of membership in all the religious denominations during the past year is 725,185; increase of churches 5,185; of ministers 5,083. The total gain in the four branches of the Catholic denomination was 219,791, the next in number of increase are the Methodists, 17 bodies, 162,156; Baptists, 13 bodies, 131,465; Presbyterians, 12 bodies, 52,239; Latter Day Saints, 2 bodies, 43,269; Lutherans, 20 bodies, 19,086; Evangelical, 2 bodies, 24,134; Greek Church, 2 bodies, 34,326; Disciples, 34,536; Christian Scientists, 30,000; Episcopalians, 2 bodies, 21,844; Reformed, 3 bodies, 13,056; Congregationalists, 10,669; Dowieites, 9,000; Dunkards, 4 bodies, 8,000; United Brethren, 5,823. Other denominations show gains of less than 5,000 each, the Mennonite denomination being accredited with an increase of 1,774 members.

Marriages.

ANDERS—HOCKMAN.—On November 16, 1898, at the bride's home in Hatfield, Pa., by A. M. Fretz, Joseph B. Anders, of South Hatfield and Kate R. Hackman.

GROSS—HUNSBERGER.—On November 24, 1898, at the home of the bride's parents, near Dublin, Pa., by A. M. Fretz, Abraham C. Gross, of Norristown, and Mary Ann Hunsberger, of Philadelphia.

ROSENBERGER—STEVER.—On December 17, 1898, at Sonderton, Pa., by A. M. Fretz, William F. Rosenberger, of near Dublin, and Clara Stever, of Bedminsterville.

Deaths.

BENNER.—On December 7, 1898, at Souderton, Pa., George P., child of William and Sarah Benner, aged 1 yr., 7 mos. and 6 days. Interment at Sonderton on the 11th. Services by William Fretz, Christ. Allebach and A. M. Fretz.

EHST.—On January 1, 1899, near Gablesville, Pa., Magdalena Ehst, nee Gable, widow of John L. Ehst, aged 92 yrs., 10 mos. and 10 days. Her married life had been blessed with eight children, of whom three only, two sons and one daughter, survive the mother. Interment was made on the 5th in the Mennonite cemetery at Bally, Pa. The funeral services were conducted by A. S. Mack at the house and A. S. Shelly at the church. Text, Ps. 23: 6.

SCHLEIFFER.—On December 18, 1898, in Springfield, Pa., Elizabeth Schleiffer, nee Geissinger, aged 50 yrs., 6 mos. 16 days. Buried on Dec. 24th at the Springfield Mennonite church. J. S. Moyer and O. H. Melchor officiated.

SCHWEINHART.—On January 3, 1899, near Bally, Pa., Hannah Schweinhart, nee Weiss, wife of John Schweinhart, aged 68 years and 16 days. Four days later, on Jan. 7th the husband also died, being aged 69 yrs., 9 mos. and 24 days, and on the 10th their remains were laid to rest side by side in the Union cemetery at Sassamansville. Married on Jan 20, 1849, they had lived happily together for almost 50 years, and were blessed with thirteen children, of whom four sons and four daughters survive being thus at once bereft of both father and mother. Mrs. Schweinhart was a faithful member of the Hereford Mennonite church since her 16th year, and the husband was a member of the Lutheran church. The funeral services were conducted by A. S. Shelly and W. B. Fox, the former speaking from 2 Tim. 2: 11, and the latter from Ruth 1: 17.

NEWCOMER.—On January 4, 1899, in Upper Saucona, Elizabeth Newcomer, aged 88 years and 27 days. Buried on Jan. 7th at the Saucon Mennonite church. J. S. Moyer officiated.

WURSTER.—Murdered on Saturday morning, January 7th, 1899, while at his work as night-operator at the railroad station at Bingen, Pa., Harvey H. Wurster, aged 25 years and 8 months. Funeral services were held and interment made at the East Swamp church on January 12th. Funeral services were conducted by W. W. Kistler and A. B. Shelly.

SWARTZ.—On January 8, 1899, in Pipersville, Pa., Andrew D. Swartz, aged 77 yrs., 5 mos. and 26 days. Interment on the 12th at Deep Run Mennonite Meeting-house, (old). Services by Jacob Rush, John Leatherman and A. M. Fretz.

ROTH.—On January 8th, 1899, in Milford, Bucks county, Pa., Sarah Roth, widow of John Roth, nee Hartzell, aged 87 yrs., 1 mos. and 15 days. Interment was made on January 14th at the West Swamp church. Funeral services were conducted by A. B. Shelly and Thos. H. Leinbach.

VANBUSKIRK.—On January 14, 1899, at Bethlehem, Pa., Olivia, wife of Jacob vanBuskirk, nee Apple, aged 78 years and 14 days. Interment was made on Nisky Hill cemetery, Bethlehem, on January 18th. Funeral services were conducted by A. R. Horne and A. B. Shelly.

ZEPP.—On January 16, 1899, in Wadsworth, Ohio, Jacob Zepp, aged 51 yrs., 4 mos. and 5 days. Met death instantly in his place of business by being caught in some machinery. Interment was made on the 19th in Woodland cemetery, at Wadsworth. Services by N. C. Hirschy, assisted by Rev. Hunsberger, J. C. Mehl, of Conen, Ind., and Rev. S. C. Goss. The mother and eight children survive him.

MOYER.—On January 17, 1899, at the home of her daughter in Vera Cruz, Pa., Sarah Moyer, nee Landis, widow of John S. Moyer, aged 67 yrs., 1 mos. and 7 days. On Friday the 20th funeral services were held at the house conducted by A. S. Shelly, assisted by Wm. Gehman. The following day interment was made at the Springfield Mennonite church, J. S. Moyer preaching the sermon from Heb. 11: 13-16.

Contributions.

For Heathen Mission, received during December.

General Fund.—From Sister K. M. Krehbiel, Halstead, Kan., $100.00; Bruderthal cong. Kan., $102.75; Bruderthal S. S., 70.42; Collection at the Mission Festival, Winkler, Man., $22 00; Dietrich Klaasen, Man. 10.00; Hoffnungsfeld—Eden cong., Kan. $27.13; Summerfield, Ill., cong., $14 50; S. S. at Christian, Kan., $47 35; West Zion S. S. Kan., 43.84; S. S. at Pandora, O., $13.50; S. S. at Dallas, O., $1.50; Salem cong., Dalton, O., $9.77; Cong. at Beatrice, Neb., $3.00; Alexanderwohl cong., Kan., $20.00; Cong. in Phila., Pa., $23.57; West Zion Cong., Kan., $12.30; Canton, O., cong., $3.00; Cong. at Meadow, Ia., $5.00; Pulaski, Ia., cong., $23.57; S. S. at Hillsboro, Kan., $10.25; Canton cong., Kan., $8.00; Prof. B. F. Welty, Bethel College, $10 00; Bethesda cong., Henderson, Neb., $12.56; Cong. Loretta, S. Dak. $9.22; S. S. at Summerfield, Ill., $7.50.

Building Fund.—West Zion Sewing Society, Moundridge, Kan., $20.00; Cong. Summerfield, Ill., $18.25; Summerfield Sewing Society, $10.00; Cong. Butterfield, Minn., $6.70; Cong. Beatrice, Neb., $64.60; Sewing Society, Wayland, Ia., $16.51; Wid. P. Schmidt, Alexanderwohl, Kan. $1.00.

For Philip Rabbit.—Y. P. S. Berne, Ind., $10.00; Prof. Welty, Bethel College, $5.00.

For a Home for Sick Indians.—Mrs. Weber's children and S. S. class, Summerfield, Ill., $7.75.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.
Brainerd, Kan.

Clothing and other Material for the Mission Schools and Missionaries.

Boxes have been received from the following Mission Societies: Ashland, O.; Summerfield, Ill.; Bally, Pa.; Zionsville, Pa.; Rosenfeld, S. Dak.; Berne, Ind.; Garden Township, Kan.; West Zion, Kan.; Beatrice, Neb.; Elbing, Kan.; North Alexanderwohl, Kan.; Hampton, Neb.; Hoffnungsfeld Eden, Kan.; Bruderthal, Kan.; Carlock, Ill.; Alexanderwohl, Kan.; Souderton, Pa., and several individual donors.

Gratefully acknowledged,
C. v. d. Smissen.

For General Conference Home Mission.

From Springfield cong., Pa., $9.17; Canton, O., cong., $1.09; S. S. Pandora, O., $13.50; Garden Township cong., Kan., $10.00; Cong. Wadsworth, Ohio, $6.43; Wadsworth S. S., $6.28; Wadsworth C. E. Society, $1.00; West Zion cong. Kan., $12.02; Cong. Trenton, O., $8.55; J. J. Augsburger, Ohio, $1.00; Members at Deer Creek, Okla., $3.50.

Gratefully acknowledged,
W. S. GOTTSHALL, Treas.
Schwenksville, Pa.

For Publication of General Conference.

From cong. Elbing, Kan., $1.00; Hermann Sudermann, Newton, Kan. $1.05; Bethel cong., Mt. Lake Minn. $5 00.

Cash Donations to Mennonite Home, Frederick, Pa.

Aug. and Sept., for meals from visitors, $1.00; Sept. 3, B. Bertolet for 2 lbs. butter, 40c.; Nov. 24, Chas. E. Hillegass, $3.00; Dec. 27, Flatland congregation, $10.00; Dec. 27, for 1 meal 25c.—Other Donations: Oct. 17, Green Tree Creamery Association, 1 lb. butter; H. H. Stauffer, Jos. H. Moyer, Amos B. Oberholtzer and J. L. Bauer, each hauled 1 load of coal to Home from Bechtelsville; Jos. H. Moyer, 1 coal shovel; U. S. Stauffer, "Quakertown Free Press" and printing agreements, $2.00; Nov. J. L. Bauer, lot of wheat, oats and griud stone; Dec. 21, Mr. and Mrs. J. R. Scheidt, 1 turkey; Dec. 27, from Flatland congregation—Aaron and John Landis, 2 pair chickens, 1 bag corn, 1 bu. potatoes, 12½ buckwheat flour, 8 lbs. liver pudding, 5 lbs. scrapple, 8 pieces soap; Henry Baringer, 3 chickens, 2 cans berries, 1 can baking powder; Anna Baringer, 2 lbs. coffee, 2 cans sugar corn; Daniel M. Landis, 1 turkey, 4 lbs. butter, 4 qts. cranberries, 4 lbs. apricots, 4 lbs. prunes; John Boorse 25 lbs. flour, 6 lbs. sugar, 1 bag salt; Jesse Diehl, 2 pots apple butter; John Rosenberger, 25 lbs. flour, 1 lb. coffee; Mahlon Diehl, 2 heavy fowls.

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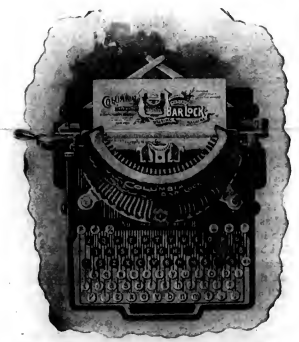

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Vol. XIV. No. 6. Quakertown, Pa., March, 1899. Whole No. 162.

Selected for The Mennonite.

RETROSPECTION.

ANNA SHIPTON.

"Thou shalt remember all the way which the Lord thy God led thee" Deut. 8: 12.

"Cast not away, therefore, your confidence, which hath great recompense of reward." Heb. 10: 35.

He was better to me than all my hopes,
He was better than all my fears;
He made a road of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path
But carried my Lord on their crest,
When I dwell on the days of my wilderness march,
I can lean on his love for the rest.

He emptied my hands of my treasured store,
And his covenant love revealed
There was not a wound in my aching heart
But the balm of his breath had healed.
Oh, tender and true was the chastening sore,
In wisdom, that taught and tried,
Till the soul that He sought was trusting im Him,
And nothing on earth beside.

He guided by paths that I could not see,
By ways that I have not known;
The crooked was straight and the rough made plain
As I followed the Lord alone.
I praise Him still for the pleasant palms,
And the water springs by the way;
For the growing pillar of flame by night,
And the sheltering cloud by day.

There is light for me on the trackless wild,
As the wonders of old I trace,
When the God of the whole earth went before,
To search me a resting place.
Has He changed for me? Nay, He changes not;
He will bring me by some new way,
Through fire and flood and each crafty foe,
As safely as yesterday.

And if to warfare He calls me forth,
He buckles my armor on;
He greets me with smiles, and a word of cheer,
For battles his sword hath won;
He wipes my brow as I droop and faint
He blesses my hand to toil;
Faithful is he, as he washes my feet
From the trace of each earthly soil.

Never a watch on the dreariest halt
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears.
Like the golden-pot of the wilderness bread
Laid up with the blossoming rod,
All safe in the ark with the law of the Lord,
Is the covenant care of my God.

Company for the Aged.

A TRUE STORY WITH A MORAL.

I never would have believed myself capable of such a contemptible thing as reading a letter which I well knew was not intended for my eyes, and yet the lesson thus brought home to me was so wholesome that I can almost be thankful for my momentary weakness.

It happened in this wise. I had gone to mother Grover's room to get her lamp for cleaning, and receiving no response to my knock had opened the door and walked in, when to my surprise, as it was early in the day, I found her fast asleep upon the couch. As I carefully lifted the lamp from the table my eye caught my name upon a freshly written page, and before I realized what I was doing I had read as follows from a letter addressed to her sister in California:

"I do so miss the freedom of hospitality that I once enjoyed. Anne is a good woman and makes John a good wife, but, of course, her friends are not my friends, and she dreads company at best, so that when I received a letter yesterday from our girlhood friend, Eliza Foster, telling me that she and her daughter were on their way from Kansas to Philadelphia, and would spend a day or so with me next week, I couldn't summon the courage to tell Anne, and was so worried and anxious that I slept scarcely at all during the night.

"Of course I must tell her soon, however much I dread it.

"I do long to see Eliza, but, oh! how I wish I might entertain her without troubling any one else."

Hastily withdrawing I went to my room, where between shame over my surreptitious act and this new revelation of myself, I passed a wretched hour. My husband's mother was a sweet old woman, who, in the "still contentedness of seventy years," seemed the personification of patience and cheerfulness, and I had come to love her dearly.

Five years before I had come as mistress to the home over which she has presided so long, and I flattered myself that during that time she had received every attention which could have been given her by an own daughter. The heating and lighting of her room, fresh linen and frequent sweepings had received my careful attention. I had always held myself ready to assist in her sewing, and had taken pains to prepare her favorite dishes, all of which had been a real pleasure, so sweetly appreciative was she; but it came to me now, with painful clearness, that in studying her comfort I had confined myself to her physical needs, and had given no thought to her social longings.

"Anne dreads company," so her letter read.

Was that true? Quickly I ran over the five years of my married life. It was a fact that few of my friends from a distance have visited me, but then I had few near relatives, and as to John's friends—the freedom with which they came to the old homestead the first year appalled me. I tried not to complain, yet I endured rather than enjoyed their presence, and always gave a sigh of relief when they left. They must have felt it, for seldom did any of the relatives come now, and how mother must have missed their visits! Truly I had been remiss, and must in some way make amends, with which determination I resumed my work, promising myself that I would make mother's coming announcement as easy as possible for her, and give a hearty welcome to her guest.

That afternoon, as I sat sewing, she told me with hesitation and evident reluctance of the letter received and the projected visit. Concealing my embarrassment as best I could, I expressed the pleasure which, after the lesson of the morning, I really felt, and gradually drew her out in regard to this life-long friend who was about to visit her, and other companions of her earlier days. As she easily fell into the reminiscent mood I improved the opportunity, when she referred to the visits received in her early married life, to inquire if she had much company in those days, and if she enjoyed or found it a burden.

"Yes," she replied, "I had much company, especially in summer when the Slocum relatives from Philadelphia used to come here for their outings. The Cary branch of the family from Pittsburg, too, used to come sometimes six and eight at a time, and stay a week or more How well I remember those days! Sometimes, I confess that I had some dread of their annual visits, for of course their coming added greatly to my work in the busiest season of the year, and I seldom had good help, but I enjoyed their visits after all, and as I look back I count them a real blessing in many ways. They stirred up our somewhat sluggish farm life, which was more monotonous than you can imagine in these days of wheels and near by villages. Their coming brought new trains of thought which lingered after they were gone, and aided, I am sure, in keeping me in mental health. Their presence gave me higher ambitions, too, and that without making me discontented with my lot as a farmer's wife, either, for they brought with them a sympathetic presence which enabled me to come into their life with its joys and sorrows, even as they came into mine, and I could readily see that while they had larger advantages than I, they also had their peculiar cares and temptations from which I was free."

In response to my question as to whether she made very elaborate preparation for their coming, she replied:

"No, I didn't. I knew that they came here to get just what was wanting in their city home, and I made little attempt to change my bill of fare, or to assume, however remotely, the style to which they were accustomed, and I believe they enjoyed their visits the better for it.

"Yes," she dreamily continued, "I like to think of those days, with the summer company and the family gatherings. They brought much work, it is true, but they brought pleasant associations which more than compensated for all weariness of flesh."

The next day I asked another if there were any friends in the vicinity whom she would like to invite in to meet her expected guests at tea, and never will I forget the sudden brightness which illumined her face as she named several old people within visiting distance with whom she and her friend were children together.

The following week was one of joyful anticipation to her, as, with the eagerness of a child, she entered into the preparations for her "old folks' party," as she called it, and when the day arrived, and she, with her guest, welcomed the bent forms and wrinkled faces, and when I saw how delightfully they communed together of by-gone days, I wondered at my blindness in not having discovered sooner, and of my own accord, the social needs that accompany old age, and I mentally resolved that mother's first "old folks' party" beneath my my roof should not be her last. Already I am looking forward to her birthday, three months distant, as an occasion upon which to repeat my happy experiment.—*Adelia Cobb, in Christian Work.*

For "The Mennonite".

The Skeptical Shoemaker.

BY OBSERVER.

The effects of infidelity upon mankind are just what might be expected from a system of so-called "philosophy" which opposes with vehemence the only power upon earth that works for the reformation of the immoral and degraded classes of society and comforts the suffering and the distressed. Christianity alone is uplifting. All other religions and all philosophies are powerless to reform the character and change the outcasts of society into respectable people. To realize that this is true, a person has only to read the histories of countries that are not Christian. It is a sad commentary upon the evil nature of those who are doing their utmost to destroy the influence of Christianity, that they can act as they do when they well know that infidelity is as great a curse as the Christian religion is a blessing, where infidelity has had influence, as in the days of the great French revolution, it has ushered in an era of bloodshed and disorder.

It is pleasing to know that there are infidels who are honest enough to acknowledge the degrading nature of infidelity. H. L. Hastings, the Boston anti-infidel editor, relates an excellent anecdote, in "Nuts for Skeptics to Crack," telling of a skeptical shoemaker who was asked two questions by a Bible-reader and whose replies show what he thought of the relative merits of Christianity and infidelity. The first question asked him was, "Suppose all men were Christians, according to the account given to us in the Gospels concerning Christ, what would be the state of society?" The skeptic was obliged to confess that a happy brotherhood would be the result. The next question was in substance, Suppose all men were infidels, what would be the state of mankind? The reply was: "You certainly have beaten me, for I never before saw the two effects upon society; I now see that where the Christian builds up, the infidel is pulling down. I thank you; I shall think of what has passed this afternoon." The result was that the shoemaker became a Christian.

Says H. L. Hastings in the pamphlet above referred to: "Infidel France wrote, 'Death is an eternal sleep' above her cemeteries, and then tore down civilization, and quenched the light of humanity in seas of blood. And French communists in 1871, while arresting ecclesiastics, described them as 'servants of a person called God,' dug down the foundations of law, order, peace and truth, and with fire and sword destroyed their fellowmen by thousands and made the streets of Paris red with blood."

How thankful we should be for the blessings, both spiritual and temporal, that are due to the religion of Christ.

A Noon-Day Prayer-Meeting.

The Western Electric Company, on South Jefferson Street, Chicago, occupying a great building and employing hundreds of operatives, has a noon-day prayer meeting on Thursday of each week. It is held on one of the great workshop floors, in the midst of machinery and appliances. There are no chairs or seats of any kind. The operatives finish their lunch, then a small portable organ is brought out, hymn books are distributed, and there is singing, very brief prayer and an address of from ten to fifteen minutes—all standing. The attendance is from two to three hundred. Everything is prompt, full of vigor and animation, and of first intellectual and spiritual quality—a cheerful, happy, industrious crowd of Christian young men and women. These occasions are refreshing and cheering and popular. When capital and labor stand on that common level, there will be no oppression on the one side nor rebellion on the other.

Danger of Public Prayer.

Certain occurrences of recent date in this country give special interest to the views of *The Sunday School Chronicle*, of London, on the subject of public prayer. In the opinion of this Journal, which speaks for a very large constituency, the dangers of public prayer are so great and insidious that it may well be doubted whether the lifting up of the voice in petitions to the Almighty in public places should only be in proportion as the habit of private and secret communion is valued and exercised. The fact is called to mind that in Christ's day the habit of praying in public places had become so notoriously a thing of mechanical routine, an unholy display, that He sought to disparage the custom in favor of private prayer, as tending more readily to solemnize the mind by the very act of retiring apart. Continuing from this consideration, The *Chronicle* says:

"The truth is that half the public devotion of our churches and prayer-meetings is not the utterance of soul petitions to God, but the display of well-balanced sentences to the audience. This is the snare of public prayer, that it tends to a self-consciousness which, although in some rare instances a means of grace, is too often fatal to real devotion of soul. And undoubtedly the most fatal snare is when this self consciousness tends, not to halting sentences, but to fluent, unctuous speech. There is no more deadly destroyer of real spiritual life than the pride which too often is engendered by the prominence of position which fluency of speech insures for men and women in religious communities. In small religious bodies, especially, the ability to pray well is often taken as an indication of a right spiritual condition, and many a good man has been cruelly misjudged because of inability to express his petitions in public. Similarly a fervent fluency in the prayer-meeting has often covered a flagrantly godless life. One of the most moving prayers which we ever heard was uttered by a man who was shortly afterward discovered to be leading an openly reprobate life; and the most perfect Christ-life is often exemplified in men who can not utter the shortest consecutive prayer before their fellows.

"Yet another danger of public prayer is in the tendency to think a prayer-meeting a failure, unless a certain excitement is produced. In many instances there is deliberate and mistaken attempt to create this excitement by demonstration of simulated emotion, a method of invoking the heavenly fire which can only be attended by disastrous results. For it can not be too solemnly stated that there is no more deadly enemy of the spiritual life, no surer process of soul-hardening, than the habit of uttering in public petitions to God which are not the spontaneous desires of a longing soul."—*The Friend.*

A Tale of a Tract.

Blessed are they that sow by all waters, and often the tokens of blessing come in unexpected ways. One night as a sailor under the influence of strong drink was passing out of the Catharine Mission, New York City, the missionary standing at the door, said to him, "Are you a Christian?"

"I'll give you a straight tip on that, lady, I am not by a long slide. I am about three sheets in the wind now, and I may get out another and a jib before I get on board the vessel."

"You don't feel the need of a friend, then," said the missionary; "but if you ever need a friend, read that," and she handed him a little tract, "My Friend," with a copy of the New Testament.

The drunken sailor went his way, and she saw him no more for a long time, but some two years afterwards he came into her Bible class one Sunday afternoon, and with a radiant face came to the front seat as if he knew he was welcome, and when the opportunity was afforded, told how he entered the Mission intoxicated, got the little tract, went on board the vessel drunk, and started out to sea. After they had been out four or five weeks a terrible storm came upon them, and there seemed to be no chance for them to ever reach the shore. Then he thought he needed a friend, remembered the tract and book, read them and prayed, and found a Friend indeed.

From that hour his whole life was changed. A new life had entered into him. His comrades wondered at the change, and asked him how it was. He gave them the little tract to read, and three of his shipmates read it and found Christ; and so he had come back to give glory to God and tell what great things the Lord had done for him.

Is not such an instance an encouragement to still cast the bread upon the waters, and send out the same little tract, which can go on land and sea to bear the message of salvation to dying men, proclaiming to them the unsearchable riches of Christ, and the faithfulness of that heavenly Friend, who has said, "I will never leave thee nor forsake thee;" who has promised to be with us "alway, even unto the end of the world."—*The Christian.*

Why I Go To Church on Rainy Sundays.

Francis Ridley Harvegal's admirers, whose name is legion, will read with interest the following lines from her pen.

I attend church on rainy Sundays because,

1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hand fail through weakness, I shall have great reason to blame myself unless I sustain him by my prayer and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Among other blessings such weather will show me on what foundations my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to bear that.

12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14 Such yielding to surmountable difficulties prepares for yielding to those merely imaginary until thousands never enter a church, and yet they think they have good reason for such neglect.

15. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.

A Step Toward the Unification of Protestantism.

The free Evangelical churches of England have prepared and unanimously accepted a common statement of faith in the form of new catechism. This is the crowning result of a movement which was started two years ago by the general committee of the National Council of these churches, with the view to showing their substantial agreement in relation to the fundamental and essential truths of Christianity. The churches represented in the formulating of this chatechism were the Baptists, the Congregationalists, the various divisions of Methodism, the Presbyterians, and the Bible Christians. It is within reason to state that this step may yet promote the practical unity of these churches in England.

The first draft of the catechism was drawn up by the Rev. Dr. J. O. Dykes, principal of the Presbyterian College at Cambridge. After revision by a preliminary committee, it was deliberated upon, further revised, and accepted unanimously by a representative committee of twenty. From this new catechism, which was officially published in London last month, we quote some significant clauses:

1. Question.—What is the Christian religion?

Answer.—It is the religion founded by our Lord and Savior Jesus Christ, who has brought to us the full knowledge of God and of eternal life.

2. Q.—How must we think of God?

A.—God is the Eternal Spirit, Creator and Sustainer of all things; He is Love, boundless in wisdom and power, perfect in holiness and justice, in mercy, and truth.

3. Q.—By what name has Jesus taught us to call God?

A.—Our Father in heaven.

4. Q.—What do we learn from this name of Father?

A.—We learn that God made us in His own image, that He cares for us by His wise providence, and that He loves us far better than any earthly parent can.

5. Q.—What does Jesus say about Himself?

A.—That He is the Son of God, whom the Father in His great love sent into the world to be our Saviour from sin

* * * * *

33. Q.—What is the Holy Catholic church?

A.—It is that holy society of believers in Christ Jesus which He founded, of which He is the only Head, and in which He dwells by His Spirit; so that, tho' made up of many communions, organized in various modes, and scattered throughout the world, it is yet One in Him.

34. Q.—For what ends did our Lord found His church?

A.—He united His people into this visible brotherhood for the worship of God and the ministry of the Word and the Sacraments; for mutual edification, the administration of discipline, and the advancement of His Kingdom.

35. Q.—What is the essential mark of a true branch of the Catholic church?

A.—The essential mark of a true branch of the Catholic church is the presence of Christ, through His indwelling Spirit, manifested in holy life and fellowship.

36. Q.—What is a free church?

A.—A church which acknowledges none but Jesus Christ as Head, and, therefore, exercises its right to interpret and administer His laws without restraint or control by the state.

37. Q.—What is the duty of the church to the state?

A.—To observe all the laws of the state unless contrary to the teaching of Christ; to make intercession for the people, and particularly for those in authority; to teach both rulers and subjects the eternal principles of righteousness, and to imbue the nation with the spirit of Christ.

38. Q.—What is the duty of the state to the church?

A.—To protect all branches of the church and their individual members in the enjoyment of liberty to worship God, and in efforts to promote the religion of Christ, which do not interfere with the civil rights of others.

39. Q.—What is a Christian minister?

A.—A Christian minister is one who is called of God and the church to be a teacher of the Word and a pastor of the flock of Christ.

40. Q.—How may the validity of such a ministry be proved?

A.—The decisive proof of a valid ministry is the sanction of the Divine Head of the church, manifested in the conversion of sinners and the edification of the body of Christ.

41. Q.—What are the sacraments of the church?

A.—Sacred rites, instituted by our Lord Jesus to make more plain by visible signs to inward benefits of the Gospel, to assure us of His promised grace, and, when rightly used, to become a means to convey it to our hearts.

42. Q.—How many sacraments are there?

A.—Two only: Baptism and the Lord's Supper.

The catechism contains in all fifty-two questions and answers. It will be seen even in these excerpts that the aim has been to emphasize the spiritual character of the church, thereby obscuring the merely organic grounds of dissension.—*Literary Digest.*

Professor Morse's "Light."

George Winifred Hervey, relates that long ago, while pursuing investigations in the Astor library, New York, he used often to meet there Prof. Samuel F. B. Morse, the renowned inventor of the electric telegraph. Once he asked him this question: "Prof. Morse, when you were making your experiments yonder in your rooms in the University, did you ever come to a stand, not knowing what to do next?"

"Oh, yes, more than once."

"And at such times, what did you do next?"

"I may answer you in confidence, sir." said the professor, "but it is a matter of which the public knows nothing. Whenever I could not see my way clearly, I prayed for more light."

"And the light generally came?"

"Yes. And I may tell you that when flattering honors came to me from America and Europe, on account of the invention which bears my name, I never felt that I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me."

This utterance by a distinguished man of science reminds us again, as many similar utterances have done, not only that true greatness has no vanity, but that superior minds, as a whole, reverently acknowledge the Supreme. They who climb highest see farthest, and the light that comes from above shines the longest way.

A pleasant proof of the felicity and far-seeing wisdom of this eminent man, and devout inventor, appeared in the result of a grand test by the Postal Telegraph Company.

This company had a "field-day" lately, when the various transmission methods and alphabets were tried on all their lines. When comparative material, costs, salary of operators, accuracy of work, time consumed, and all other factors were taken into consideration, the decision was wholly in favor of the Morse system, that has been in use for fifty years.

The inventor's first message: "What hath God wrought?" intimated in no uncertain way the inspiration that gave his work longevity, and made it a light to the world.

At the completion of one of the Amherst college buildings, when President Hitchcock first assembled his geology class in a new recitation room with sky windows, this was his introduction to one of his best lectures:

"Young gentlemen, all the light we have here comes from above."

The reverent spirit that took that text, and that spoke in the Astor library, dignifies scientific thought and contributes to success in all search after truth. *Youth's Companion.*

Grant's Religious Side.

"I am a profound believer," said General Grant, "in a special and a general providence that shapes the destinies of individuals and nations; but in such a way as not to destroy man's free agency."

On another occasion, while conversing with Dr. Cramer, his brother-in-law, about his experiences, he said that he always carried out what he had planned to do.

"Did you ever pray to God for aid and success?" asked Dr. Cramer.

"Often, mentally, but briefly," he answered. "I asked for strength and wisdom to carry to a successful termination my task. Like my mother, I never talked much about my religion, but I think much. It is the all important subject."

Grant, while President, spoke one day to his brother-in-law of the tremendous responsibility of the office. "I often," said he, "during the session of Congress, after a day of hard work and an evening spent in meeting social claims, sit up till it is far beyond midnight to study the various questions submitted for my action."

"Do you ever pray for wisdom and guidance?" asked his relative.

"Yes; night and day I ask God in silent prayer to aid in performing my duties," he answered. "I believe in prayer, though I don't talk about it."

Speaking of the impressions made by his visit to Jerusalem, General Grant said: "I never felt so solemn in my life as I did while standing before places made sacred by their associations with Christ when He was here on earth."—*Youth's Companion.*

HELPING GOD.—A little girl, seeing the servant throw crumbs into the fire, said, "Don't you know that God takes care of the sparrows?" "If God cares for them," was the careless reply, "we need not trouble ourselves about them." "But," said the little girl, "I had rather be like God, and help Him take care of the little birds, than to scatter or waste the food that He gives us."—*Epworth Herald.*

Said Dr. Goodell in a charge to a young missionary just setting out for western Africa: "When your whole nature revolts from contact with degraded and naked savages, and you feel that you cannot bear to associate with them, remember what a demand you make every day when you ask the pure and sinless Spirit of the eternal God to come, not to sojourn, but to abide, in your sinful heart."—*Sel.*

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY, } *Publication Committee.*

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QUAKERTOWN, PA., MARCH, 1899.

The new catechism, extracts of which are given in an article on another page, is meeting with all sorts of criticism. It would, indeed, be too much to expect even such an able effort in a most noble cause to be favorably received by all. Some Christians there are to whose taste everything in this line is insipid that does not possess the peculiar flavor of their own denomination, and with whom the only effort, to meet their approval, in the direction of bringing the followers of Christ closer together, is an effort to bring all the rest to their own way of thinking on all points, minor as well as major. Then there are those who find fault because the movement does not embrace everybody. For our part, we look upon the publishing of this catechism as an effort to find and define the common ground on which as Christians of various bodies differing on minor points, we stand, and as such we hail it with joy as a step in the right direction. Every such step honestly taken will make others in the same direction the easier. As far as these extracts go, we as Mennonites can take our stand with those that adopted it. An examination of the complete work will be necessary to speak intelligently on the point of agreement with the catechism as a whole.

The Doukhobors are the latest immigrants coming in a body from despotic Russia to seek a new home on this side of the Atlantic, where they may be free from the persecution which they have been made to suffer on religious account. Their simple and direct methods of worship are the complete antithesis of the priestliness and formalism of the Greek church. and the Roman as well, and in their decided stand both in theory and in practice for the principle of peace and inoffensiveness they came in direct conflict with the militarism of the Russian Government. The Canadians, in whose country in the northwest they are taking up their abode, receive them with open arms. The fears and prejudices indulged by some disappeared before the favorable impression which a sight of the new immigrants produced. The *Sun*, of St. John, which at first opposed them, says: "The faces of both sexes, old and young, are intelligent and keen. No fault can possibly be found with their habits. They are godly people, and live up to the rule that cleanliness is next to godliness. The condition of their vessel, the *Huron*, when she reached this side the Atlantic, after a voyage of over 5000 miles, with a passenger list of 2000, who had lived on board about a month, was all the reply that was necessary for the refutation of the charge that these people were not a desirable lot of settlers. The ship's deck was clean enough to eat a meal from. When the authorities at Halifax boarded the steamer, their first remark was, 'Why, how clean the ship is!' It was the same at St. John, and the remark can truthfully be applied to the people who came over on her."

The book of which we spoke in our last issue as in prospect, has made its appearance on the editor's table. Prof. Wedel in preparing a series of sketches from Church History for use in the German Mennonite schools, has given to the young readers of our church, and many older ones too, a work that will be wonderfully stimulating in interest in this important branch of literature. Beginning with the Apostolic church, the sketches take up the important and salient points in the progress of Christianity to the present day, a due proportion of space being given to points out of the history of our own church, more, of course, than would be found in general works on this subject. While the book will, no doubt, find general introduction in the schools for which it has been prepared, we think that even in our eastern churches where such schools are not found, the book may prove very helpful, as an easy and interesting reader, to those who are ambitious to pick up a knowledge of the German language, while at the same time much valuable information would be fixed in the minds of those using it. Let parents try the experiment of putting it on their reading table, and where such a thing is practicable, German reading circles might be formed among the young with this as one of the books to be read. The book can be obtained from the author or Rev. D. Goerz, Newton, Kansas.

It is a fact perhaps not generally known that there are fifteen states and territories in our Union in which the law allows juries who unite upon a verdict of murder in the first degree to add thereto in effect the words "without capital punishment" and substituting "imprisonment for life." Such a provision in effect goes more than half way towards abolishing capital punishment, and in three other states it is by law abolished altogether. It is very doubtful whether the fear of capital punishment has any effect in preventing the commission of murder. If the trial now being made in the states should prove the contrary what justification could there than be for continuing the revolting scenes and acts of execution. Would it not be more humane and serve the ends of justice as well as of mercy better if the convict under converting and reforming influences be kept in restraint while he is made not only to earn his own living but to contribute to the necessities and comforts of human kind?

Communicated.

"History of the Mennonite General Conference."

The most interesting book which I have read lately is the "History of the Mennonite General Conference" by Rev. H. P. Krehbiel, Canton, Ohio. No Mennonite who is able to read English ought to fail to read this book Some of us as we get out among other people are ashamed, when asked to what demonination we belong, to confess that we are Mennonites. He who reads this book will no longer be ashamed of being a Mennonite. For he will learn that neither in the tenets which we as Mennonites hold nor in the history which we have made while in America, is there anything to be ashamed of. Above all he will realize that there is a grand possibility open to the present generation of Mennonites, who have come into possession of the heritage for which our fathers have so diligently labored.

In order that the author's fondest wish and that for which every true Mennonite pays i. e., that the factional lines disappear and we as a united people work for the upbuilding of God's kingdom, may be realized, it is necessary that many read this book. Seeing what God in his providence has hitherto done for us, may we with a new and more perfect consecration lend ourselves to the accomplishing of the task for which God has preserved our denomination through the centuries.

H. J. KREHBIEL, Tren on, O

NOTES FROM OUR FIELD.

Bro. Lee Lantz, has been called to the ministry in the congregation at Congerville, Woodford county, Ill. This congregation belongs to the charge over which Elder Joseph Stucky presides.

§

In the congregation at Beatrice, Neb., it was voted at the last annual meeting to have organ accompaniment to the singing in their services hereafter. A committee was appointed to purchase an instrument.

§

The last week of January and the first week in February, Bro. H. J. Krehbiel, of Trenton, Ohio, spent with the brethren at Stevensville, Ont., and daily services were held. Reports speak of God's blessing evidently attending these meetings.

§

A correspondent of the *Bundesbote*, from Pretty Prairie, Kan., writing of a recent visit of Bro. Baer and expressing regret that the brother could not remain longer with them, proceeds to give expression to his feelings and convictions as follows: "If we could have instead of two or three days, in one place, one or two weeks of continued services, I believe that more spiritual life could be awakened in our congregations, and one would not need to have it said that we were lacking in life as compared with other churches. Though I do not believe that every thing which passes as indicating spiritual life in the churches will stand the test of the divine balances, yet this does not excuse us Mennonites, and that in this respect there is much room for betterment will, no doubt, be generally admitted."

§

Another correspondent from Whitewater, Kan., writes: "A short time ago, a brother said to me,—'I suppose in your congregation you have none but living members.' I remarked that that would be saying pretty much. What the brother's thought was I know not, only it is a pity that such as he stated is not the case. And where is there a church or congregation in which all the members are renewed through the Spirit from above? And yet it remains the unchangeable truth as Jesus expressed it to Nicodemus.—Except a man be born anew he can not see the kingdom of God. It is therefore of the highest importance for every individual to know whether he be dead or alive, whether or not he be risen with Christ and walk in newness of life.

§

Bethany congregation lately organized at Quakertown, enjoyed a spiritual feast during the week beginning February 13, services were held every evening during the week except Saturday. On Sunday evening, there were the regular services in charge of the pastor, preceded by a meeting of the Young People's Society, which had for its topic "A Missionary Church." The pastor preached on the need of the in-dwelling of the Holy Spirit, anticipating the following services of the week. The special services were in charge of Bro. W. S. Gottshall, of Schwenksville, who conducted them upon invitation of the congregation. On Monday evening, Bro. Gottshall preached on the "Value of the Religion of Jesus Christ;" on Tuesday evening, on the "New Birth;" on Wednesday evening, on "Repentance." On the latter evening, we were favored also by a missionary talk given by Miss Flora Watkins, a missionary among the Moki Indians, on "Life among the Mokis." Miss Watkins is stationed but fifteen miles distant from our Mennonite mission station. Her address was interesting and well received. Services were continued on Thursday evening, when the subject was "The Master's Call," and concluded on Friday evening, when the sermon was on "The Christian's Relation to Christ." All of the preaching services were preceded by song services, and a number of special selections were rendered during the week. The services were well attended by attentive audiences, the beautiful evenings helping to favor the good attendance. The Lord was manifestly present with us. May He have blest the services to the edification and upbuilding of His children, and the awakening of such as have hitherto been unconcerned about their eternal calling, and greatest earthly privileges.

Report of the School Trustees of the Middle District Conference.

Immediately after the close of Conference last Fall, the Trustees had a meeting and there drew up a paper, addressed to the city of Bluffton, O., stating that the Conference had voted to locate its school at that place, and that the Trustees, under instruction of Conference, were now ready to receive the city's offer for the school. We stated that other cities had offered 10 acres of land and $10,000, and the trustees would not feel justified to accept less from Bluffton. Their answer was requested to be made not later than Jan. 1, 1899.

Having received intimation that the citizens of Bluffton and vicinity were ready to make a satisfactory offer the President of the Board of Trustees called a meeting of the same to be held at Bluffton on Jan. 10. The morning of the day appointed found all the members of the board, except one, on the ground. Bro. Vogt had sent a note of regret that it was impossible for him to come. While the local committee was getting ready to meet with us, Bro. Amstutz procured a large sled, and a driver who took us around the city, east, north, and west, giving us an opportunity to view the five different pieces of ground from which we could make our choice for the location of the school.

Returning to the house of Bro. Amstutz, the board proceeded to consider other matters relating to the school until the local committee would be ready to report. The deliberations were opened with prayer, led by Bro. Mehl, pleading earnestly for divine wisdom and the blessing of God upon all our work.

The prospective school building was first discussed, with the result that the building committee was instructed to obtain plans for a brick building, to contain from four to six recitation rooms, a chapel, a library, and an office room, besides a basement under the whole; these plans to be laid before the board as soon as possible.

The next point taken up was the financial support of the school, and the following was adopted: The trustees will undertake to obtain subscriptions amounting to not less than $2000 a year to be paid annually for five years, the first payment to be due when the building is completed. Furthermore the board solicits and will accept donations and bequests for a permanent endowment fund.

At this point the presence of the local committee was announced, and laid before the trustees the city's offer of $10,000 besides the plot of ground for the school. The committee, moreover, being asked which of the five locations they thought preferable, expressed their preference for "Eaton Grove" lying a little northwest of the city as being best in their estimation for both the school and the city.

When the committee had retired, the board decided to accept the offer of $10,000 on the condition that $5000 shall be paid when the building is begun and the other $5000 when the building is under roof, these conditions to form the basis of a formal contract between the board of trustees and the local committee.

The committee's choice of Eaton Grove met with the unanimous approval of the Trustees who had in their minds come to the same conclusion, that this was this best place. Here the shade trees would give the school a beautiful surrounding from the outstart.

But now came the most difficult point of all. To say how the funds for the support of the school should be collected was comparatively easy, but say *who* should do the work of soliciting was much harder. Finally H. J. Krehbiel yielded to the persuasion of the other members and promised, with the consent of his congregation first obtained, to undertake the unpleasant yet necessary work. He would ask the brethren not to make the work too unpleasant for him. It is a conference school that is to be established and you all have as much interest in it as any member of the Trustees. Not Bluffton alone, nor the Trustees, but the whole conference, and especially the coming generation, will reap the blessing, if we establish and maintain a Mennonite institution of Christian education and training.

For the time spent in this work the Trustees allow Bro. Krehbiel $1.50 a day and traveling expenses. He then has to provide a substitute in his congregation during his absence. In this matter, however, the executive committee shall come to his assistance. The work of collection shall be begun as early as possible in February.

Bro. H. P. Krehbiel was asked to prepare an article for publication, treating the school project in reference to its use, its object, and its relation to other Mennonite schools. The secretary was requested to prepare a report of this meeting for publication in the *Bundesbote* and MENNONITE.

It was decided to appoint a committee of three, who should prepare a plan for a course of study and for the administration of the school through the Trustees. The plan shall then be submitted to the Board.

After the committee had been named it was given the following instruction: The plan shall be made so as to include thorough instruction in the German language, and in all public exercises of the school the German and the English language shall be equally presented.

The business of the Board having now been concluded, it was a happy coincidence that just at this point the aged Brother Johannes Moser, elder of the Bluffton congregation, entered the room, and he was heartily welcomed. After a short conversation, the president invited the venerable brother to lead in a closing prayer, to which he responded in a most hearty and fervent manner. Here my report should close, but I cannot well deny myself the expression of a wish that our school work might always be carried on in such a brotherly and harmonious manner as characterized this meeting in Bluffton. Then surely the blessing of God would rest upon it H. J. KREHBIEL, Secretary.

Communicated.

Among the Millions of India.

BY A. M. FRETY.

Brother Joseph R. Gottshall, missionary in India, who conducts a school and orphanage among the Eurasians of that country, has recently removed his orphanage from Amraoti, his former station, to Calcutta, the great capital city of India. From a private letter to the writer, his former pastor, bearing date Jan. 24th, I make the following extracts as of possible interest to readers of the MENNONITE. Brother Gottshall writes:

"I was to Calcutta about two weeks ago. I was for a long time anxious to go to the capital of this great empire. The place where William Cary, the cobbler, the first Christian missionary to India, a hundred years ago began his labors, and where Bishop Taylor, of Africa, did such a grand work for the Master, I was in the church which he founded. It would do credit to any of our large American cities, it has a seating capacity of several thousand. Calcutta is called the city of palaces. The greater part is beautifully laid out, with wide and shady streets, numerous tanks or small lakes or ponds, and gardens. It contains many palaces of kings. It contains also many colleges, schools and seminaries, 15,000 students attend these. My object in going to Calcutta was to inquire more definitely into the state of the Eurasian community there. This is the class of people we are most interested in. According to the census of '91 there were 27,000 Anglo-Indians in Calcutta alone, there are nearly a million in the whole of India. I don't think there is another class of people in India so destitute and so neglected spiritually as these Eurasians. They are divided into three classes—*higher, middle* and *lower*. It is among this *lower* class that we are working. They need our sympathy and help. There dwellings are worse than stables for beasts. Morally they are sunk lower than even the heathens themselves, with no moral or religious restraint they give free vent to all the lusts and passions the flesh is heir to, living in all the immorality and vice they have any inclination for, yet I praise God that not one of them is excluded from God's mercy. I am glad the Lord has committed to me a Gospel that is for the Eurasian outcasts. God has jewels among them, and I gladly yield myself to God for the purpose of digging them out of the mire. Their children, oh, how it pains my heart when I think of them, who knows what the Lord may have for them if they were saved and trained. What a world of possibilities lies before a child. Of their condition in Calcutta my readers may get a faint idea by visiting the slums in one of the large cities of America; a missionary slum worker will be able to show one the dark side of American life. Here these children have no education, save what they get on the streets where they learn to curse God, swear, lie, cheat, gamble, quarrel, fight, drink, smoke, and everything wicked imaginable. Families of from eight to ten children crowded together in dark and dirgy little mud floor rooms. Who would envy their condition? Who feels sorry for them? May God's spirit and blessing accompany these words so they may touch hearts and purses for the relief of both the physical anp spiritual condition of these children. By the time this reaches you (Feb. 20,) we will be settled in the work in Calcutta. My address will then be as below. Yours in the Master's service, J R. GOTTSHALL,

86 College Street, Calcutta, India.

The First Step.

"It is the first step that costs" the rest is only a slipping, slipping, drifting, drifting until the awakening shock comes.

The first time you do something you feel best to say nothing about at home—the first time you accept a glass of punch flavored, no matter how slightly, with spirits; the first time you allow yourself to be drawn into questionable amusements, you have taken that expensive first step. Why is it expensive?

Simply because you have "established a precedent" After once doing one of those things you will have, besides the former temptation, your own reputation in addition to combat. "You did it the other evening" is the strongest argument that can be used against your scruple.

The boys will say, "You drank punch last week at John's camp, now you must have a glass of beer with me. It is just as harmless" Or a girl will plead, "You let your mother think you were going to the church social with Ella when she took you to the park. You can do it again, and go to the theatre with me. The tickets are bought, and we shall feel hurt if you don't come with us now."

When once you have taken the step, you have entangled yourself in a web. You struggle half-heartedly, and its meshes close about you one by one, until, tiny as they are, you realize that escape from them would be very difficult.

The but one course is wise—break away altogether. Some of the meshes that bind you will still seem very delightful. You will wish you could slip away from some without giving up the others. It cannot be done: Right-about-face and go the other way. Why? Look about you.—*Exchange.*

The Sunday School,

and Young People's Department.

EDITED BY S. M. ROSENBERGER.

Full Consecration.

Full consecration! Heart and spirit yielded
In the new rest of resurrection life;
Within the secret of God's presence shielded
From care in service, and from harm in strife.

Full consecration! Whither, Lord, thou goest,
We, too, would follow, listening to thy call:
Thy true, glad watchword of our hearts thou knowest—
"All, all for Christ, and Christ our all in all."

Full consecration! Our own life's brief story:
No wasted essence, no unwoven thread;
But, with the church's commonwealth of glory,
Linked to the glory of her risen Head.

Full consecration! Binding to the altar
The free heart's offering of life and will.
For pain, for conflict shall our spirits falter?
Take thou thy way, our God, and keep us still.

Full consecration! Let us go forth bravely,
His cross-bearers who lived for us and died,
Taking grief calmly, making conquest gravely,
With the sweet quiet of the satisfied.

Thine, Lord, forever! Keep us, we implore thee,
We died to thee as risen from the dead;
Each in his priestly white to walk before thee,
Thy consecration ever on his head.

—*From "The Uplands of God."*

"In life he was one who 'went about doing good.'" Who might desire a better tribute paid to his life at its close? Words these are, too, that were spoken of one whose life-work closed early. Strongly in contrast with the words, "He was still sowing his wild oats," which have to be spoken sadly of many young people called away early. Vastly better even, than to be spoken of as having just begun a successful career with a promising outlook, from a worldly point of view. Is a successful career then not worth striving for. Yes, if we take the word success in its truest and best sense. But let us see to it when starting out, that the career upon which we enter will give or allow us abundant opportunity for doing good. "And let us not be weary in well-doing, for in due season we shall reap if we faint not."

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The only way to become ready for better service is to do faithfully the small service of which we are capable now. If you can not take such part in your young people's meetings as you would like to, it is still your duty to do what you can, no matter how small or insignificant it may be. Reading a verse of Scripture or a stanza of a hymn may seem trifling and yet its influence may be more far-reaching than that of some polished remarks given in a half-hearted spirit. Besides, such part will be preparing you for eventually taking such greater part as you may desire. God is sure to reward all sincere effort, and the greatest reward he gives is preparing for greater opportunities of usefulness.

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A part of the work of the Sunday school is imparting a knowledge of Scripture. There is danger that, for the average scholar, this knowledge is fragmentary rather than connected. There is a place for a study of particular verses and portions of the Word which are especially precious and suited to particular needs. But to understand the Word correctly, and to use it efficiently in Christian work, one must needs have a connected knowledge of it—a knowledge of the various parts in their connections and relations. For the lack of this, the use of "lesson helps" in the classes is largely responsible. With these only in the hands of teachers and scholars, it is impossible to make even a reference to some other part of the Word than the lesson in hand. To say the least, the teacher should by all means have the Bible in hand, so that he can read for the class, connections and references, if they are not prepared themselves to refer to them.

Endeavor Notes.

Mr. Moody writes from Arizona that he is delighted to find Christian Endeavor so active in prison work in Santa Fe, N. M., as well as in other prisons he has visited in the past few months.

The Christian Endeavorers are reading the Bible through systematically during the year. Since the plan was proposed at the beginning of the year, about one thousand each week have adopted the plan.

At the Albany, N. Y., penitentiary, January 8th, the Endeavorers filled the gloomy place by their fifth annual visit. To the music of "Sunshine in my soul" and "The banner of the cross," the line of 700 men in stripes filed from their cells, with folded arms, and occupied the chapel seats.

A few weeks ago we had the pleasure of announcing the glad tidings of a Christian Endeavor organization in Manilla. Now the news comes that Christian Endeavor got into Havana ahead of the United States flag. On Christmas Day a society was organized, by the efforts of Mr. George Leet, who is its president. Mr. Leet, as he has always advocated and practised, wore his Christion Endeavor pin on the lapel of his coat on the voyage to Havana. This identified him as an Endeavorer to a gentleman and his wife who were also on the boat, and the society is the result of their fellowship and enthusiasm. It is Puerto Rico's turn next.—*The Christian Endeavor World.*

The Quiet Hour.

One of the most hopeful signs of the times is that in these bustling days the minds of tens of thousands of young Christians are finding strength and comfort in the thought of personal, direct communion with God. In part, this tendency is doubtless due to a reaction from the intense materialism of the years through which we have just passed. The last half of the nineteenth century, it is a commonplace remark, has been the age of sudden fortunes, of successful inventions, of marvelous triumphs over nature, the age almost of the annihilation of time and space by the steam-engine and the electric telegraph. With all this material success God has been removed into the background. Second causes have been exalted to the throne of the universe. Success has been deified, and to "get there," in the vulgar phrase, has been considered the sum of all good.

It was inevitable that sooner or later a reaction should come from this spirit of crass materialism. It is most cheering that we can see some signs that the tide has already turned, and that the supernatural will not be so ruthlessly disregarded in the days to come.

I hope I shall not be regarded as indulging in sweeping generalizations. I fully recognize the fact that during all these years of the triumph of materialism there have been many rare souls that have not bowed the knee to Baal; there have been many kindred spirits with whom John Tauler and Thomas aKempis and Madame Guyon could hold sweet converse. Nor would I claim that the reaction has set in with tremendous force, for I recognize the fact that very many nominal Christians would still find the language of communion with God an unknown tongue.

Nevertheless, I maintain that it is true that the tide has turned, and with great hope I look forward to the coming century as one that shall be characterized by a closer walk with God.

It will be noticed that "the quiet hour" does not mean simply a few moments spent in formal Bible reading and prayer, but a conscious purpose to realize God's presence, to be silent before the Most High, and to come into the spirit and atmosphere of prayer rather than to spend all the time in petition and supplication. It is a revival of the almost lost art of meditation. It is a laying bare of the soul before the unseen eye of the Almighty. It is communion direct, immediate with a personal God.

Such is the ideal, and that thousands and thousands of the Comrades of the Quiet Hour in a measure attain to this, the letters which I receive fully prove. If any of my readers desire to prove for themselves the eternal truth that God still lends a listening ear, and that it is possible to talk with him as man talketh to a friend, the way is still open for them also. The thousands who have found the road to God do not block the way for others, but for all the Israel of God the quiet hour in the morning watch may be the honr of refreshment, of strength and joy, that shall last throughont the day.

FRANCIS E. CLARK, D. D.,
In S. S. Times.

Boston.

Acknowledge The Debt.

When Haydu was composing "The Creation" he began each day by asking God to strengthen him for his great undertaking, and if at any time his inspiration flagged, he went again to his chamber and prayed. "Then," said he to a friend to whom he was describing the habit, "the ideas return." Bnt perhaps his readiness to seek help from on high was not so unusual as the fact that, after aid was given, he was willing to acknowledge the indebtness. His last appearance in public was at a performance of "The Creation," and an immeuse audience, together with many representatives of the Austrian royalty and nobility, vied with one another in doing honor to the white-haired composer. When the passage, "And there was Light," was rendered, and the audience broke into thunderous applause, Haydn raised his hands toward heaven and said, "It came from thence." And so almost his last public utterance was an admission of the debt his genius owed to God's blessing.

Probably most young people who are Christians pray over their work, especially when it is hard and perplexing. But are they equally ready to acknowledge the aid they receive? If you expect God to help you in your daily duties, it is no more than fair that you should give him credit for the assistance he renders. Learn to be as ready as Haydn was to make public acknowledgment of God's help and blessing.

A Parable.

One night a young man took a little taper out of a drawer and lighted it, and began to ascend a long winding stair.

"Where are you going?" said the taper.

"Away high up," said the man; "higher than the top of the house, where we sleep."

"And what are you going to do there?" said the taper.

"I am going to show the ships out at sea where the harbor is," said the man, "For we stand here at the extranee to the harbor, and some ships far out on the stormy sea may be looking for our light even now."

"Alas! no ship could ever see my light," said the little taper, "it is so very small."

"If your light is small," said the man, "keep it burning bright, and leave the rest to me."

Well, when the man got up to the top of the lighthouse, for this was a lighthouse they were in, he took the little taper, and with it lighted the great lamps that stood ready there with their polished reflectors behind them.

You who think your little light of so small account, can you not see what God may do with it? Shine—and leave the rest to Him.—*The Wellspring.*

Mission Department.

EDITED BY A. B. SHELLY

Rev. H. R. Voth, who for the last five years was engaged in mission work at Oraibi, Arizona, and who is now on a leave of absence to recruit his health and strength, has, during the time he was at his post, collected quite an amount of Indian relics and curiosities which he has taken to Field's Columbian Museum, at Chicago, where he is at present engaged in arranging and labeling them.

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The mission spirit rises and falls with the spiritual condition of a church. A church which takes no interest in missions, who cares not for the salvation of the world, may be set down as a church with but little spiritnal life. Whereas the church that is ever willing and ever active to assist in the progagation of the Gospel, which gives according to ability, though it may be able to give but little, may be noted as a church with spiritual life and activity. What is true of the church is also true of individual church members.

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The small-pox are raging among the Moqui Indians at the first and second Mesa in Arizona, and have already taken away quite a number of them. At last reports they had not reached Oraibi where our mission is situated. But brother Peter Stauffer, who at present has charge of our work, has been bnsily engaged in vaccinating the Indians against this dreadful disease not only at his own station but at the Mesas as well. This affliction of the Indians may be a means of God to bring them nearer to our workers and make them more snsceptable for the Gospel.

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We of late had the pleasure of meeting Miss Flora Watkins, a missionary among the Moquis at the first Mesa, Arizona, in the employ of the National Woman's Indian Association, who is at present in Philadelphia nursing a sore hand. Miss Watkins speaks very encouragingly of the work among the Moquis and thinks, that although there are many great difficulties to be overcome and many disappointments to be met with, the Moquis, if rightly treated, are not as inaccessable and as unsusceptible to the teachings of the Gospel as at first sight might appear. Miss Watkins, with her associate, Miss Collins, are located at the First Mesa, about fifteen miles away from our station. Since the breaking out of the small-pox however, they have moved to our station and have of late been boarding with brother Stauffer.

§

Paul Richter, in writing of the Decline and Reconstruction of the Mission in Trankebar, mentions as one of the causes of its decline the unconsecrated condition of many of the missionaries sent out. The result was, that some of the younger missionaries were too indolent to study the langusge of the people and consequently were obliged to speak to them by means of interpreters. And as they did not possess the necessary missionary spirit and hence were indifferent as to their calling, they spent their time in collecting bugs, plants, birds, etc., and prided themselves in being received as members of the different learned societies in Europe. What Paul Richter says of the missicn at Trankebar holds true of all missions, and at all times. If missionaries so far forget their calling as to devote a great part of their time to secular persuits and the gathering of secular knowledge and information, they must never expect to succeed in the work to which they are called. If they find this to be the case with them, they should either leave the field at once and make room for more devoted and consecrated laborers, or by the grace of God endeavor to become more devoted to their work and persue a different course in their labors. Mission Boards too should see to it that the men they send out do their work faithfully and do not spend their time and strength in persuits foreign to the calling to which they were called. The work in the kingdom of God calls for earnest, devoted, consecrated and self-sacrificing labor. This is true not only in reference to the missionfield but to the work at home as well.

Missions to Moslems.

The Mohammedan World of To-day forms the subject of a most instructive article in The Missionary Review of the World for October. The writer says: "The fatalism attributed to Mohammedans is not one-half so fatalistic in its spirit and operation as that which for centuries has been practically held by the Christian Church as to the hope or necessity of bringing the hosts of Islam into the following of Jesus Christ. There may have been reasons in time past for this unreadiness or unwillingness, such as political barriers and fear of death from Moslem fanaticism. To day we cannot plead such excuse. There has been no foreign missionary among Moslems who died for proclaiming the truth in all this century of missions. Nearly all the political barriers against missionary occupation have fallen. Read it on the chart, and proclaim it upon the housetops, that three-fourths of the Mohammedan world are accessible to the Christian missionary—accessible in the same way as are all non-Christian lands, opening to the golden keys of love and tact and faith. Of two hundred million Mohammedans only eighteen million are directly under Turkish rule. Under Russian rule there are 10,861,000; under Dutch, French, and German rule, 24,580,000; while British rule or protection extends over nearly sixty-six millions Mohammedans—a population as large as that of the United States. And yet men speak of Mohammedanism as if it were synonymous with Turkey, and of this missionary problem as if it could be solved by bombarding Constantinople."

The concluding words of the above-mentioned article should be echoed through Christendom until efforts are made to attend to this important work: "'Inadequacy' is too weak a word to express the shameful neglect of duty in carrying the Gospel to the Mohammedan world. There was a thonsandfold more enthusiasm in the dark ages to wrest an empty sepulchre from the Saracens than there is in our day to bring them the knowledge of a living Saviour. There is no Peter the Hermit, and no one girds for a new crusade. We are playing at missions as far as Mohammedanism is concerned. For there are more mosques in Jesusalem than there are missionaries in all Arabia; and more millions of Moslems in China than the nnmber of missionary societies that work for Moslems in the whole world! Where Christ was born Mohammed's name is called from minarets five times daily, but where Mohammed was born no Christian dares to enter. America entertains perverts to Islam at a parliament of religions, while throughout vast regions of the Mohammedan world millions of Moslems have never so much as heard of the incarnation and the atonement of the Son of God, the Saviour of the world. The Holy Land is still in unholy hands, and all Christendom stood gazing while the sword of the Crescent was uplifted in Armenia and Crete, until the uttermost confines of the Moslem world rejoiced at her apathy and impotence. Is this to be the measure of our consecration? Is this the extent of our loyal devotion to the cause of our King? His place occupied by a usurper and His glory given to another, while the Church slumbered and slept; shall we not arise and win back the lost kingdom? Missions to Moslems are the only Christian solution of the Eastern question. 'Father, the hour has come; glorify Thy Son.' God wills it. Let our rallying cry be, Every stronghold of Islam for Christ! Not a war of gunboats or of diplomacy, but a Holy War with the Sword of the Spirit, which is the Word of God. Let God arise and let His enemies be scattered. 'Father, the hour has come; glorify Thy Son.'"

One place where there is a very open door for work among Mohammedans is in West Africa. One appeal for workers in an exchange speaks of thirty-four places where teachers might be stationed: "Just a month ago," writes Rev. R. Arunfunmilobe Coker, "I learnt of a village where there were twenty-five readers and enquirers. I sent an evangelist amongst them, for they were being troubled. Their number has risen now to 248; what would it be if a resident teacher were placed in each of the thirty places?" The native Christians were trying to do their part, for he writes again: "We have a great many voluntary workers, both known and nnknown. Those known are forty in number. These are appointed every Friday to go and teach and preach to those in the villages. But the beauty of the thing is that many go of their own accord on other days besides Sundays; hence we often have pleasant surprises of adherents in many places we little dreamt of." Another writes: "There are open doors for the Gospel everywhere, but no workers. May the Lord push forth laborers into His vineyard."—*Faithful Witness.*

A Contrast Between Home and Foreign Mission Work.

"A man is sitting in his study. A friend comes in—'There is a family starving in a house right across the way!' 'Yes, so I have heard; but I have a brother here at home who needs food, too. He is obstinate. He has locked himself in his room and will not eat.' 'But can not the rest of your family feed him?' 'Yes, but I have influence with him. I am preparing a series of sermons, and shall read them to him every Sunday before his door. I am going to show him how unreasonable he is.' 'But, man, these people are starving. They are starving now!' 'But really I do not feel called. I am not drawn to them somehow.' 'Have you ever looked into their need and found out about them? Come over and look into their hungry faces and you will feel called.' 'Well, I will consider it. I am willing to go—I hope—but.' 'Oh, my friend, come now. You may live willing and die willing, but it will not give them bread. Will you go?' Yes, across this broad, enlightened continent there are men in almost every college and seminary who admit the need, admit they could meet it, but who let some possible future question postpone the issue. 'Will the Boards send?' God will send. 'Will the way open up?' There was no open way to the Promised Land, but the waters parted when the priests stepped into them in faith. The lions in Pilgrim's way were found to be chained when he tried to pass them. Donbt sees impassable mountains in its way, but faith says: 'Be removed and cast into the sea.'"—*Sharwood Eddy's Address to Students on Missions.*

A Suicidal Policy.

One of our exchanges has some words to say to those preachers who allow selfish interest to interfere with their pleading the cause of missions. The writer says: "I have heard of preachers that were afraid their churches would kill themselves by giving too much and too often. But, so far, it has never been my lot to see such a church, and I should be willing to travel half across the continent to see 'this great sight.' Churches are not in much danger from that quarter. They don't kill themselves that way; but they do kill themselves the other way, and that, too, by the thousand. All over this land there are churches that have a name to live and are dead, from nothing else so much as from the fatal disease of covetousness. They have killed themselves by not giving. It is literally true, as can be demonstrated times without number, that "giving is living, and denying is dying"; and the preacher who does not know this does not know one of the simplest and most evident facts of church life, and his pursuit of a policy that ignores this fact will speedily show him how suicidal it is."—*Sel.*

Opportunities in Africa.

The day for the black races has dawned, and Africa is to be the chief scene of their redemption. On this continent are crystallizing the forces for tremendons conflicts, commercial, racial and spiritual. Mohammedanism holds in its grip the northern half of the continent and is pressing southward. A native gave a mosque at Lagos, costing $25,000, and the Sultan sent a special envoy from Constantinople to represent him at the dedication. Roman Catholicism is pouring in priests by the hundred. Two hundred tons of intoxicating drink are sent to West Africa from Christian countries every year. Superstition and witchcraft, under various forms of fetich worship, for many centuries have held multiplied millions in gloom and sorrow. More native Africans are being Mohammedanized than are being Christianized. Here is a great mission field.—*Sel.*

General Church Intelligence.

Brother H. L. Weiss, formerly connected with our Mission at Canton ment, O. T., and who with his wife has gone as a missionary of the Christian and Missionary Alliance to Chili, S. A., writes very encouragingly of his work among the Germans and Spaniards.

¶

The Dunkards, who are reported to have 80,000 communicant members in America, are about to remove their Publication House from Mount Morris to Elgin, Ill. They have a number of educational institutions in different parts of the country and are now about to erect an additional one in Eastern Pennsylvania, costing $100,000.

¶

One of our worthy exchanges from the Mission-field, the "China Alliance," printed at Wuhu, China, has been discontinued and a smaller monthly paper, the "China Messenger" has been started in its place. The change has been made in order to better meet the expenses of publication. Rev. Z. Charles Beals is the editor, and Miss Mary A. Funk, formerly a member of one of the churches of our conference is the treasurer of the new paper.

¶

The Christian Standard brings an article on what the writer denominated Half-Christian Funerals. Among a number of very practical things he says: "Another very un-Christian-like thing at many professedly Christian funerals is the rigmarole and ceremonies of secular secret socities that have no more propriety at a professed Christian's funeral than the turn-out of a fire-company. Often at professedly Christian funerals these secular, worldly, earth-bound "orders" of human device are allowed to take rank with, or even out-rank the church of Jesus Christ. What an insult to Jesus, and what a prostitution of the church to put it on a level with the secular abominations of ungodly men. To go to a Christian funeral, it may be in a church, and see a platoon of men, many of whom are ungodly, drinking, swearing, or voluptuous sinners, around the holy of a departed Christian, with banners, badges, long poles, ribbons, swords and stars, and then to see a so-called chaplain who may be a child of the devil, reading a bifalutin poetic effusion over a Christian's corpse, from which the dear name of the Christian's Savior has been deliberately left out. Oh, shame on such vile abominations! And sometimes over the dead bodies of Christian preachers this diddling heathenism is perpetrated. And then, as if this soul-sickening, Christless scene were not enough to wound the blessed Jesus and disgust the angels, there is often the encouragement of a brass band, almost invariably played by men steeped in lager-beer. O Christianity, how hast thou fallen! Only think of such satanic pomp and Christless machinery going on over the dead bodies of Moses, Elisha, John the Baptist, Stephen, and Paul. How revolting the idea! If we are really the children of the God of heaven, then, in the name of our God, let us live, die and be buried like the followers of Jesus, and eschew everything that is Christless from our lives and our funerals. You may think I am radical, but five minutes after you are dead and get one peep into eternity, you will see that I was not half radical enough.

Marriages.

Latshaw—Moser.—On December 31, 1898, at Schwenksville, by W. S. Gottshall, I. Clement Latshaw, of Collegeville, and Minerva Moser, of Schwenksville.

Little—Gilbert.—On January 21, 1899, at Schwenksville, by W. S. Gottshall, William J. Little, of Anise, and Annie M. Gilbert, of Frederick.

Gehman—Mensch.—On January 28, 1899, by A. S. Shelly, at his residence, Bally, Pa., Franklin Gehman, of Siesholzville, and Annie A. Mensch, of Huff's Church.

Oberholtzer—Ehst.—On February 7, 1899, at the home of the bride by A. S. Shelly, Elmer B. Oberholtzer and Cora T. Ehst, both of Bechtelsville.

Umstead—Smith.—On February 25, 1899, at Schwenksville, by W. S. Gottshall, Harvey B. Umstead, of Schwenksville, and Katie E. Smith, of Perkiomenville.

Deaths.

Hunsberger.—On January 11, 1899, at Schwenksville, of paralysis, John Z. Hunsberger, aged 66 yrs., 1 mo. and 3 days. The funeral services were held in the Mennonite church and were in charge of the pastor, W. S. Gottshall, who preached from St. John 17: 24. N. F. Schmidt gave a short address and N. B. Grubb offered prayer. Interment in the Mennonite cemetery. The deceased was a faithful member of the Mennonite church and for 38 years served the congregation as trustee.

Hunsberger.—On February 3, 1899, at Schwenksville, of heart disease and dropsy, Mary W., wife of Josiah Hunsberger, who preceded her in death only three weeks and two days. Her age was 67 yrs. and 9 mos. The funeral services were held in the Mennonite church and were in charge of W. S. Gottshall, who preached from 2 Tim. 1: 12, latter part. N. F. Schmidt gave an address in English and N. B. Grubb offered prayer. Interment in the Mennonite cemetery.

Nyce.—On January 11, 1899, at Schweuksville, of grip, Josiah Nyce, aged 69 yrs., 3 mos. and 12 days. The funeral services were conducted at the house by W. S. Gottshall, and at the Old Goshenhoppen church by J. L. Rousch in German and W. S. Gottshall in English.

Clymer.—On January 25, 1899, near Leidytown, Pa., Abraham R. Clymer, aged 65 yrs., 1 mo. and 26 days. Interment at Lexington on the 28th, services by A. M. Fretz in English and Christ. Allebach in German.

Treffinger.—On January 25, 1899, near Dublin, Pa., Jacob W. Treffinger, aged 65 yrs., 2 mos. and 18 days. Interment at Deep Run on the 29th, services by A. M. Fretz. Text, Rom. 8: 1.

Pool.—On January 28, 1899, in Upper Salford, of pleurisy, Emanuel Pool, aged 44 yrs., 2 mos. and 4 days. Interment at the Old Goshenhoppen church. W. S. Gottshall conducted the services at the house and J. L. Rousch at the church.

Eberly.—On January 29, 1899, at the home of her parents, near Stevensville, Canada, Julia Ann Eberly, aged 27 yrs., 1 mo. and 2 days. Funeral services, which were largely attended, were conducted in the Stevensville church by Jacob Krehbiel, from Clarence Center and H. J. Krehbiel, from Trenton, Ohio. The departed Sister was a quiet unostentatious, but faithful follower of Christ, who will be held in loving remembrance by all who knew her.

Diehl.—On January 29, 1899, in Richland, Bucks Co., Ada Clara Diehl, daughter of Moses and Hulda Diehl, aged 2 yrs., 10 mos. and 26 days. Interment was made at the West Swamp church on February 4. Funeral services were conducted by A. B. Shelly and J. B. Ritter, the latter preaching from Matt. 19: 14.

Diehl.—On February 14, 1899, in Richland, Bucks Co., Raymond Elias Diehl, infant son of the above parents, aged 3 mos. and 20 days. Interment was made at the West Swamp church on February 19. Funeral sermon was preached by A. B. Shelly from Matt. 4: 4.

Kraft.—On February 3, 1899, at Schwenksville, of consumption, Jacob Kraft, aged 71 yrs., 6 mos. and 25 days. Interment in the Mennonite cemetery. Funeral services were conducted by W. S. Gottshall.

Souder.—On February 3, 1899, Richland, Bucks Co., Lena Souder, aged 81 yrs. and 9 days. Interment was made at the Flatland Mennonite church on February 8. Funeral services were conducted by A. B. Shelly, who spoke from Rom. 3: 23, 24.

Roth.—On February 5, 1899, at Quakertown, William H. Roth, aged 56 yrs., 3 mos. and 15 days. Interment was made at the West Swamp church, where the deceased had been a consistent member from his youth, on February 11. Funeral sermons were preached by A. B. Shelly in German from 2 Cor. 4: 10, 11, and by G. C. Gardner in English.

Moyer.—On February 11, 1899, in Richland township, Bucks county, Pa., Harvey Winfred Moyer, son of Joseph D. and Sallie Moyer, aged 4 mos. and 24 days. Interment was made at the Springfield Mennonite church on February 19th. J. Y. Schultz and J. S. Moyer conducted funeral services.

Grimley.—On February 14, 1899, near Schwenksville, of pneumonia, Jefferson Grimley, aged 54 yrs., 10 mos. and 17 days. Interment in the Schwenksville cemetery. Funeral services at the house were conducted by W. S. Gottshall and in the Reformed church by W. B. Werner.

Contributions.

For Heathen Mission, received during January.

General Fund.—From C. Risser, Oregon, $10.00; Hoffnungsfeld S. S. Kan., $11.40; Bethel cong. Marion Junction, S. D., $2.30; J. Welty, Fort Wayne, Ind., $50.00; Summerfield, Ill., Mission society, $30.00; Two Friends of Missions, Allen county, O., $7.00; Anonymous, $1.00; Hoffnungsfeld-Eden S. S. Kan., $11.60; Berne, Ind. S. S. $8.00; A. Zurfluh, Bluffton, O., $8.35; Molotshna cong. Marion, S. D., $7.60; Salem cong. Dalton, O., $6.03; West Zion cong., Moundridge, Kan., $15.00; Cong. Pretty Prairie, Kan., $17.56; Halstead, Kan. Sewing society, $25.00; A Sister in Halstead, $5.00; Zion S. S. Dallas, Oregon, $3.00; Pleasant View S. S., Neb. $45.47; Auguste Feldman, Donnellson, Ia., $5.00; Bethel cong., Buhler, Kan., $18.00; Swiss cong. at Whitewater, Kan., $10.00; Halstead, Kan. S. S., $9.94; Daniel Welty, $14.29; John Welty, $14.29; Joel Welty, $14.29; Emilie Rohrer, $14.29; Bethel College cong., Kan., $23.35; Cong. at Weierhof, Germany, $21.64; C. F. Claasen, Newton, Kan. $10.00; Zion S. S., Donnellson, Ia., $1.71; Bethel College C. E. Society, $8.00; Menn. Mission Society, Trenton, Ohio, $500.00; Springfield S. S. at Shelly, Oklahoma, $5.50; Mennoville cong., Okla., $6.00; W. F. Harms, Cucamonga, Cal., $3.00; Ludwig Harms, $1.00; Amalie Harms, $1.00; Rosefeld S. S., S. Dak., $5.00; Wiebe Brothers, Beatrice, Neb., $70.00; Missionary H R. Voth for a building at Oraibe, Ariz., $144.70, and for furnishing the same, $31.00.

Building Fund.—Alexanderwohl cong., Kan., $73.06 for Miss. Petter's house; West Zion S. S., Kan., $15.30; J. C. Eberle, Moundridge, Kan., $5.00; First Menn. Y. P. S., Newton, Kan., $10.00; Sewing Circle, Donnellson, Ia., $5.50; Halstead S. S., $12.84; West Zion Y. P. S. Kan., $9.15; Y. P. S. Summerfield, Kan., $5.00; Sewing Circle, Mountain Lake, Minn., $25.00.

Philip Rahbitt Fund.—West Zion Y. P. S. Moundridge, Kan., $10.00; Bethel College Y. P. S. $5.00.

India Mission Fund.—Auguste Feldman, Donnellson, Ia., $5.00. Gratefully acknowledged,

Brainerd, Kan. Gustav Harder, Treas.

For Publication.

From Zion cong., Elbing, Kan., $1.00.
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIV. No. 7. Quakertown, Pa., April, 1899. Whole No. 163.

Christ is Risen.

Sealed was the massive stone that barred
the tomb where Jesus slept;
Death's allies were the Roman guard who
ceaseless vigil kept;
Nor dreamed his enemies that Christ,
whose form they guarded well,
Could rend the rock-ribbed sepulchre,
and vanquish death and hell.

Down from the throne of light there sped
a white winged messenger,
Who, rolling back the stone, revealed an
empty sepulchre;
The cerements of the grave which bound
the imprisoned Prince of Life
Were rent in twain, and Christ had risen
immortal from the strife.

Swift o'er the fair Judean hills the wondrous tidings spread,
While Salem caught the echo, Christ is
risen from the dead!
Joy flew on pinions swift as light and
anguish fled away,
And rapture crowned the advent of the
Resurrection Day.

Heaven lent its radiance to the morn,
that saw the Lord arise;
The dancing sunbeams kissed away all
tears from sorrow's eyes;
The bow of promise spanned the tomb
where faith and hope were born,
And earth was linked to heaven for aye,
on Easter's virgin morn.

The Christ is risen from the dead; he
lifted up, ye gates!
Ye everlasting doors, lift up! The King
of glory waits
To enter in, and sit enthroned at God's
right hand on high,
The Sovereign of the universe, the Lord
of earth and sky —*Selected.*

For the "Mennonite."

Evangelism and the Teaching of Theology.

The discussions and criticisms pro and con, going the rounds of the religious press concerning the theology of the Young Men's Christian Association has suggested the subject for this article. Our object is not to expressly write a criticism on this influential organization and its work. We wish under this subject to take a wider range and speak of this matter in a general way and application, using the Y. M. C. A merely as an illustration.

Theology, briefly defined, is the knowledge of God carried to the highest degree of perfection in respect to correctness, clearness and evidence of which it is susceptible in this world. Dr. Deems is briefer and possibly better when he says: "Theology is the formulation by the human intellect of all that it can learn of the facts of God." From these definitions we learn that theology is graded according to the conception and capacity of the human mind. While God is the same from the beginning and ever will be the same, knowledge concerning him and his works will vary. Theology is a human science just like astronomy, chemistry, philosophy, etc. As such it has a boundless field of exploration. It is a progressive science. It can never be considered as finished any more than astronomy, which is a progressive science. Evangelism is the preaching and promulgation of the Gospel of Jesus Christ. The leading of sinners to the Savior, without regard to the special views concerning the Divinity, in which theologians agree to disagree; that is, of the points in which they in their researches after truth have not yet fully agreed as to what God's will is. Evangelism is the initial work, and can be done with a limited knowledge of theology.

Theology is the advancement of the work begun by evangelism. The Y. M. C. A. is an organization of men established for the purpose of promoting evangelical work and the preaching of the Gospel to all; the improvement of young men by the conversion of their souls and the consecration of their lives to the love and service of Jesus Christ. Active membership being limited to members of evangelical churches, it is a means of uniting Christians of the various churches in good works that will be promoted by united action. It is therefore in its proper function not called upon to enter the field of the theological debate. Rev. P. S. Moxom, a well known Baptist preacher, in an article in the discussion says truly: "The associations in their religious work will undoubtedly teach that Jesus Christ lived and died to save sinners, but they have no responsibility for any special theory which assumes to explain in theological terms the method of salvation. The fact that food nourishes life is evident to all, but disputes arise at once when we attempt to describe in detail how it does so. The same relation holds between spiritual facts and theories."

The teaching of theology belongs to denominationalism. Here there is an agreement in theological views, a union in denomination work and in the exercise of the rites and ceremonies of the Church according to their knowledge of the science of theology. Evangelism, most assuredly, also belongs to the denominations, and it would perhaps be more conducive to the growth of the kingdom, if there was more true evangelism and less theological dispute. I do not mean less theological research and less teaching of this greatest science. But the Y. M. C. A. and kindred organizations with the liberal feeling of interdenominationalism, ignoring theological teaching have entered the field of evangelism. They bring the rough, undressed stone out of the quarry to Christ, and invite theology to do the dressing and the polishing. But, says some objector: "Can this be done without teaching theology?" We answer, yes, for the same reason and on the same principle that we can impart knowledge to a child and make it a student without teaching the natural sciences in full. In our public schools we teach the elements of knowledge, the elements of science, leaving the higher institutions of learning to continue, perfect, and finish the teaching. We teach the child the elements of physiology and the medical science, when we teach him hygiene, how to take care of the body, but we allow the colleges of the different medical persuasions to teach him the merits or demerits of Allopathy and Homeopathy. Since, as we have said, the theology field is boundless, who could say that his knowledge of theology is perfect, and that those who do not agree with him are in error? Who would say that the Y. M. C. A. must not evangelize because it does not theologize, it must not teach the fundamental principles of salvation, because it does not know as much of God as he knows? Nay, amid the theological debates and revision of creeds, and formation of new creeds we are glad to hear the Y. M. C. A. sing:

"God grant that the strange new sea of change wherein we swim,
We still may keep the good old plank of simple faith in Him."

Evangelism, in its initial work in the salvation of sinners, goes out upon the mountains and into the deserts to seek the lost sheep and bring them to the Good Shepherd and his fold; theology's part is to train the rescued for tender following, for true pasturing, for faithful abiding. Evangelism is the woman with the lighted lamp, searching for the lost coin, and restoring it to the church, who is to polish and beautify it with theological truths and give it its true value. Evangelism brings conviction of his lost and miserable condition, to the prodigal; gives him a longing for his father's house and his father's food, and his father's love, and his father's forgiveness, and brings him to the father's embrace. And though it does not teach him all that may be known of the loving Father in the new relation in which they stand one to another; and though it does not fully explain the secret in the construction of the "best robe" he is permitted to wear; or by analysis prove the value of the costly material in, and the significance of the ring put on his hand; or fully show out of what every part of the shoes in which he now loves to walk is made—for these things belong to theology—enough if it has caused the Father to say, "It is meet to make merry and be glad, for this my son was dead, and is alive again; he was lost, and is found." In theological teaching at present, there seems to be a tendency to change the point of view of the Bible's teaching of salvation. Heretofore theologies seem to have started with the sovereignty of God. Everything was studied in reference to the throne of the King. Now studies are more given to the salvation of man as a standing point. There is no tearing up of the track, for the Bible is still here. There is no change of the locomotive, for human reason is still here. But instead of starting from the station at the head of the valley and going down, theologians make their trains start now from the station at the foot of the valley and move upward. Evidently this does not change a single thing in the landscape, while it does seem to give a man theology, but only in a new view of the same facts of God.

The apostles when sent forth by the Lord Jesus, to "make disciples of all nations," were sent rather to evangelize, than teach theology. The latter belonged to their mission in "perfecting the saints." Perhaps it will not be saying too much when we assert, that because the church went into the extreme of theology teaching to the neglect of evangelizing it became necessary to call into existence such organizations as the Y. M. C. A. While we might find reason to criticise some work of some individual organizations, we wish them God speed in as far as they are with pure motives "seeking to save."

Allen M. Fretz.

Souderton, Pa., March 17, 1899.

A Work of Charity.

For some time past the small-pox have been raging in an alarming manner among the Moki Indians in Arizona. Hundreds of them have been afflicted with this dreadful disease and a great number of them have died. What makes the situation the more dreadful is the fact that the Mokis are entirely unfamiliar with a sanitary mode of life. Besides being in great numbers crowded together in small and miserable huts, destitute of all ventilation, without proper food and clothing, and almost wallowing in filth, they are almost entirely destitute of medical aid and sanitary treatment. It is therefore no wonder that this horrible disease has been spreading with great and alarming rapidity among the people, and that a great portion of the cases have proved fatal. Some of the Government employes also, instead of remaining with the people and rendering aid and caring for them in their affliction, have left the place, leaving the poor Indians uncared for during the dreadful ravages the disease is making upon them.

Brother Peter Stauffer, our present missionary among the Mokis, has alluded to this dreadful state among the Indians, in his late report to the Mission Board, stating that he has been engaged for some time in vaccinating the Indians at the different mesas. And as things since the writing of his report have grown greatly worse, inasmuch as the disease has been spreading in an alarming manner, he has written to different parties appealing for aid for the Indians. In consequence of such an appeal sent to Brother Haury a meeting was held the first week in February, at Newton, Kansas, to devise plans and means of assistance for the poor, afflicted Mokis. Besides the ministers of both our churches at Newton and others who were interested in the matter, the Brethren Balzer and Harder, members of our Mission Board, were also present. All agreed that immediate help should be rendered. But how this shall be effected was the great question to be decided. All felt that if anything effectual is to be done no time must be lost. All agreed that as we have a mission among these Indians we are under special obligations to them and if anything is to be done for them it should be the part of the Mission Board to take the matter in hand and see that assistance be sent them. But as the members of the Board are so far scattered that to have anything inaugurated by them would necessarily require considerable time, it was felt that some other plan must be adopted if speedy and immediate help is to be rendered.

Therefore, constrained by the love of Christ and filled with the consciousness that we owe it to the poor, afflicted Mokis, the Brethren Dr. S. S. Haury and John Kroeker, the latter a student at Bethel College from Russia, volunteered to immediately go to Arizona and render aid to this sorely afflicted people. Dr. Haury, before leaving on his mission, telegraphed to the secretary of the Mission Board that he expected to arrive at the Navajo agency, Arizona, on February 10, and desired that the Commissioner of Indian Affairs notify the agent at the said agency of the object of his coming. Others apprised the officers of the Board by letter of what had been done at the meeting at Newton, and the Board is now devising plans to continue the work of mercy during the prevalance of the disease. By a letter by the secretary of the Mission Board the attention of the Indian Office at Washington was called to the case and the Acting Commissioner of Indian Affairs has wired to the agent at the Navajo agency and to the farmer in charge of the Mokis, "to accept Dr. Haury's services and to assist him in every way possible."

The work upon which the Brethren Haury and Kroeker voluntarily entered is one that requires much hard, self-denying labor. And it is no doubt not devoid of danger for their own bodily health. May we therefore remember them and the work in which they are engaged, before the throne of grace! And as the work is connected with considerable expense, we trust that the same spirit which prompted the brethren to leave their homes and friends and take their lives into their own hands to go among a poor, degraded and sorely afflicted people to alleviate their sufferings and if possible save their lives, will also prompt others to add to their prayers such pecuniary aid as will be necessary to sustain and continue the work of charity thus begun.

During the last few years thousands of dollars have been sent by our people to relieve the famine and plague stricken sufferers of India and the persecuted sufferers of Armenia, and why should not the same spirit manifest itself towards the suffering Mokis of our own country? Gifts for this object may be sent to our Mission Treasurer, Rev. Gustav Harder, Brainerd, Butler Co., Kansas.

A. B. Shelly.

For "The Mennonite".

Publication of Crime.

The "Press" has been furnishing the public with news from all parts of the country, yes, from all parts of the world. The "Press" not only supplies the public with news, but sends out some of the best thought, that the human mind is able to produce. A lamentable fact is noticed, namely, the masses seek the news, or in other words, the daily paper.

These news are a varied kind. Were an individual asked to classify and arrange them, in their order of importance and value, the majority would be found under the heading of questionable benefit. This seems a deplorable statement to offer as criticism, but it proves to be a real fact. Close observation verifies the truth of it.

In looking over the daily papers, at first glance we note murder, suicide, robbery, and in fact all sorts of scandal and crime. Is there any advantage in knowing of the crime that has been committed? Does any good spring from our reading of all such news? Does the knowledge of how, when and where the crime was committed lessen its existence and influence upon humanity? I think we can truly say the publication of such news exerts a bad influence.

The great call from the public seems to be something odd and exciting. The daily paper answers this call. Its readers are able to satisfy themselves. The paper that carries sensation and excitement to its highest pitch, is the one having the greatest circulation, whereas, the more quiet and educating paper is cast aside, only to be in a short time a failure in the financial world, but a success, with regard to its influence for good and of lifting humanity to a higher plane of thought. Our land has but few of the daily papers just mentioned, yet, these few, hold their own in a commendable manner.

The Presbyterian Journal has commented on this subject. "It is generally conceded that the publication, in a sensational way of noted crimes, and the presentation of the criminal as sort of hero in wickedness, directly promotes the multiplication of murderers. Now, then, will those newspapers be responsible for an increase of crime? Little regard do some of our newspapers have for the laws of God or man. They can easily be influenced to violate them if thereby their circulation may be increased."

The only benefit derived from the publication of such news, is furnishing material for gossip. Gossip is and has been the ruination of many an individual. An individual having committed a crime, the papers use him as a subject of discourse and discussion. He now finds himself in disgrace and ruin. All eyes turn toward him wherever he goes. The public has been informed of his misdeed of which, even his accuser, may fall a victim. He endeavors to lead a better life in the future, but the public is his enemy. This shame in a short time, sad to say, brings what he imagines, relief, and he bids farewell to the world as a pitiable subject of public censure and reproach, never to sin again.

What this man needed, was encouragement, a kind word, a helping hand, a friend. Could not the "Press" encourage him to do better, speak a kindly word, lend a helping hand, be his friend? Truly, the "Press" is able to do a vast deal more for fallen humanity. It is able to convince the public, that there is some good trait of character in every man. Should we as an educated, Christian people, tolerate the publishing of such news? Better, by far, let us ask the "Press" to abandon the continuance of any such publication.

Not only, are men affected by the publication of crime, but, even our boys upon whom depend the future condition of our country, even they, I say, feed on such material furnished them by the daily papers. He reads of some criminal only to admire and follow in his footsteps. This tender plant, so precious in our Father's eyes, does not realize the example, he has placed before himself to shape and pattern his future. Thus, he grows in sin and wickedness, the "Press" nourishing his longing desire, until finally all that awaits him is misery, his destiny a prison cell. Should we marvel when noting the number of criminals in our prisons and penitentiaries? Who will be held responsible for these precious souls, is not for us as individuals to decide, but as we are our brother's keeper, let us make haste and remove these stumbling blocks causing so many to fall.

Perhaps, the first question that arises in the reader's mind is, "What shall the papers publish?" The answer comes quick and clear, All news that tend te elevate man.

A wise plan would be to make known to the public some of the good that is being done. So much of the evil is made known, and its publication does not seem to check it. This being true, let us urge the good published, and the result will be more creditable, more good will be done, thus making the coming generations a law abiding and God fearing people, enobling, enriching and purifying their minds.

Annie J. Allebach

Trees.

Not many things in nature can be compared with the tree. Upright, stable, vigorous, and with great size above all other things that grow, it is everywhere the impressive type of life and endurance and beauty. We admire the great tree as the most magnificent object that we see in all the splendid world of vegetable life and growth. Neither the height of a tall spire, nor the altitude of a cloud-capped peak, nor the stony antiquity of the great pyramid ever so impresses us with wonder and admiration as does a great tree.

The gigantic California trees are the protected wards of the nation. At the head waters of the San Antonia River is the group of two hundred, of which ninety are of the largest size, thirty feet in diameter near the base, and towering far up into the skies four hundred feet. What a hall of columns, in which each column is the spire of a great cathedral, and has stood and grown through the

centuries, so long that the duration of the largest oaks is but a small fraction! What splendid powers of resistance to the storm and blast!

"Moored in the rifted rock,
Proof to the tempest shock."

The Banyan tree of the East, under which fifty generations have found shelter from the sun, becomes an object of veneration and homage to the untaught people that rest under its shadow. It speaks to them of Divine protection, and benevolence, and endurance. On the Canary Islands grows a Fountain-tree, sorely needed by the people. It is said that the leaves constantly distil water enough to furnish drink to many living creatures; nature providing this remedy for the drought of the islands. In China there is a remarkable tree called the Tallow tree, which produces a substance like tallow, which serves much the same purposes. The Coa-bab-tree is among the marvels of the vegetable kingdom. It has a life so vigorous and tenacious that it is almost impossible to destroy it. After it falls by the axe it is still said to grow in length as it lies on the ground. Perhaps no tree gives as much of useful service as the Palm-tree, and is so graceful and like the paradise of God, with plumes waving far up in the air.

"I know not where God's islands lift
Their fronted palms in air;
I only know I cannot drift
Beyond his love and care."

The Yew-tree has this strange peculiarity, that it appears to renew itself out of its own decay; the decayed wood at the heart of an old yew becomes a rich vegetable mould, and fresh verdure springs from it. Spurgeon says this is like our inward corruptions which have a marvelous vitality, so that one sin grows out of the death of another. But it suggests also the better thing, that grace has this transforming power that from the heart of unbelief and all spiritual decay it makes the rich green things of the new life to grow, hiding the evil, using the evil, and rising out of the evil to a large and splendid growth of the glory of God.

How rich and winning is the assurance given to a righteous man, "He shall be like a tree!" In all the world of nature the Hebrew poet could find nothing so fine an emblem of the life of a good man. Deeply rooted about the firm foundations; loftily reaching up into the air and light of heaven; far spreading its deep shadows; waving a countless multitude of leaves of life; giving shelter and food to all that come—a grand picture it is of the strength and endurance, the vitality and blessing of a human life nurtured and kept by God's care and grace. "He shall be like a tree planted by the rivers of water."

"Green as the leaf, and ever fair,
Shall his profession shine;
While fruits of holiness appear,
Like clusters on the vine."

Central Presbyterian.

The Art of Absorbing.

The art of acquiring the word of God by absorption depends upon two things, namely, absorptiveness and sustained contact. Absorptiveness implies, among other things, open pores. If we are to absorb the truth of the book we must open every pore to it. This means more than merely opening the mind to accept the facts of the book. Truth is the guest of the heart. The mind may be open to the facts while the heart is barred against the truth. Even the desire to know the truth does not imply a heart open to it. Our hearts are open only when we desire to know the truth that we may do it. When we are personally interested in learning the will of God, and not until then, is every pore of our being open to His word.

Another condition of absorptiveness is room within. To be full of the world is to remain empty of the word. One who comes to his Bible with mind and heart overloaded with worldly cares cannot absorb the word, however willing he may be to receive it. A sponge is fond of pure water, but if it is full of muddy water it must be squeezed out before it can get what it likes. There is such a thing as sitting still before one's open Bible, when one has just come from the whirl of the world, and taking the overloaded mind and heart in hand, and slowly squeezing them out until they are in a condition to drink in the pure water from the living fountain.

But every pore may be open to the word, and there may be unlimited room for it within, and we will get nothing if the mind and heart are not brought in contact with the book and held there. Going through a chapter for names, events, or the thread of a story, is like passing a dry sponge lightly over the surface of a thick liquid. Important as the process may be, it is not a process of absorption. To absorb the word one needs to lay the mind close up against it and hold it there. (The sponge is an imperfect illustration, and is used only because it is handy.) We do not absorb the word as a sponge takes up water, but rather as the linings of the organs of digestion take up fluids and carry them into the circulation.

A minister who was in the country, took his Bible one afternoon, and strolling off to the farther edge of a wood, lay down at the foot of a great oak. For some time he watched the slowly moving bits of fleece which flecked the blue sky, until all the world and its cares had silently slipped from his mind and left it empty. Then he opened his Bible and read one of the shorter epistles. There was a freshness about it which he had not noticed before, and he read it again. Again and again he read it, each time drinking in more of its spirit, until he was fairly intoxicated with the abundance of the revelations. It was a new and wonderful experience. The very pages of the book were transfigured before him

For those who do not know what it is to have an hour they can call their own, there is a providential arrangement by which the word may be absorbed while the mind is occupied with the day's task. Such persons can lay a text of Scripture upon the mind at the beginning of the day, as a child would lay a bit of sugar upon his tongue, and go to their work (recalling the text at intervals), and somehow the heart will absorb its sweetness. But this seems to be a special provision for the very busy; persons of leisure get little or nothing out of it.—*Edward L. Pell, in the New York Observer.*

Are the Children Safe?

There were some people living on the shore of the bay near Boston. Just back of the garden gate was a stake driven into the ground, to which a boat was fastened by a rope. When the tide was out, the boat was on dry ground; but when the tide came in, it would come up around the boat, and the children would get in and let the little wave teeter them this way and that. One day they stayed out at their play longer than usual. Their mother missed them and began to look for them. She went to her neighbor's house, and asked, "Have you seen anything of my children?" "Yes," said the neighbor; "I saw them playing in the boat after the tide came up around it." Then the mother ran down to the garden walk and looked for the boat, but it was gone. Then she knew that the children playing in the boat, loosed the rope from the stake, and when the tide went out it had carried them out upon the bay. She looked over the water but could see nothing of them. Then she began to cry and wring her hands, and all the neighbors came running together, and everybody was in great excitement about those three little children that had been carried out to sea by the tide. They telegraphed to Boston, and men with row boats came and pulled out upon the water as far as they could go, and looked in every direction; and the tug-boats came steaming down, going out this way and that, but nobody could find the children. At last it began to grow dark, and the people built a great fire upon the beach and staid there all night. The mother was on her knees with her hands clasped and her pale face lifted toward the skies, while her heart prayed in agony that God would take care of her little children in that boat away out upon the lone, dark sea. Early in the morning the people were looking off over the water, when an old sailor, whose eyes were sharper than those of the other people, saw a large ship coming. He thought perhaps the crew had seen the little boat in the night and had picked it up, so he waited till the ship came near. It was weather beaten, and looked as if it had met storms in coming all the way from India. He put his hands together and made a speaking trumpet of them, so that his voice would go farther, then he sung out to the sailors on board the great ship, "Any children on board?" Every one was as still as death, and he could almost hear his heart beat while he waited for an answer. It came presently over the water, faint, but clear, "Children all safe."

Sure enough, in the night the great ship had picked up the little boat, and the children were all safe. You can hardly think how glad everybody was when they were brought home after their dangerous night out upon the sea. God means the old ship, His church, to have all the little children safe on board. And I think our Saviour, as He sees the ship come in, will call to us to know if we have the children on board, and we should be able to say, "Yes, dear Lord, the children are all safe."
—*J. F. Willing.*

Spurgeon's Proverbs.

He can't drink too much who drinks not at all.
More are cured by diet than by lancet
Muddle at home makes husbands roam.
Fretting over loss or lack never filled an empty sack.
To hope and strive is the best way to thrive.
Every day a thread makes a skein in a year.
A man of means may be a mean man.
Don't make two fires to boil one egg.
Don't have a helpmeet until you have meat to help.
He who does most is the one to do more.
Though God steers the ship, we must pull the ropes.
They who spare when young can spend when old.
A man in debt—a bird in a net.
Even in a forest don't waste firewood.
Fly from the pleasure that bites to morrow.
Don't fell a tree to kill a bee.
You may win your case, yet lose your cash.
He is rich enough who wants nothing.
Even a poor man may be rich in good works.
One vice is one too many.
An aimless man hits nothing.
'Tis better to be washed white than to be whitewashed.
He that's at sea must sail or sink.
Better be lion-hearted than pig-headed.
He bears sorrow best who hides it the most.
Eavesdroppers hear what they'd like to forget.
He who goes to law may come back with a straw.
An hour may read what an age can't mend.
A good conscience is better than a good income.

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., APRIL, 1899.

Pastor N. C. Hirschy, of Wadsworth, O., has recently spent some time with Pastor J. C. Mehl at Goshen, Ind., assisting the latter in a series of meetings. Co operation of the laborers in different fields in this way is commendable. It shows the spirit of the Master and is productive of good results. The Lord blesses such efforts made in His name.

A statement issued by Mission Treasurer Harder at the beginning of this year shows the following balances in the treasury: General Fund, $1405.60; India Mission Fund, $148.18; Church Building Fund $1.25. Adding to the above sum for a Mission in India the contributions received during January and February, there are now $240 in hand to this purpose. There is a growing sentiment in favor of starting a mission in that country, as is evidenced by these gifts, which may be supposed to be only a slight foreshadowing of the manner in which the work would be sustained with gifts when once undertaken.

Promptness is a virtue the lack of which causes the loss of many an opportunity for doing good. Oftentimes earnest and well-meant efforts fail in results because they were put forth too late. Alertness in the discovery of need coupled with prompt though deliberate (not hasty) dicision and action are essential to the achievement of the best results. As an illustration of this we point to the commendable promptness of our Kansas brethren as shown in the account found in another column. If we possess the spirit of the second table of the commandments our neighbor's danger should incite us to prompt action for his relief as well as would a similar danger and suffering on our own part.

The Review, Canton, Ohio, April, 1899, Vol. 1. No. 1. This heading of a paper which has found its way to the editor's table, tells a tale that will be of interest to Mennonites; for *The Review* is edited and published by a Mennonite, Rev. H. P. Krehbiel, and in the interest of the Mennonite denomination in general. Its position in the work of the church and its relation to the other periodicals of the church are thus editorially stated:

Its field this paper makes as wide as the Mennonite Denomination. Wherever there are Mennonites *The Review* feels at home. Be their distinctive name whatever it may, *The Review* takes interest in them, and will represent their special interests to the best of his ability. Neither geographical distances nor political divisions are barriers to him. Whether in Canada, Holland, Germany, France, Switzerland, Austria, Russia or the United States—wherever they are—Mennonites have the sympathy and support of *The Review*. News from them will be sought and reported on these pages. The best thought of the denomination shall be solicited and focused in these pages. The special interests and enterprises which the separate periodicals have thus far supported, are worthy of being further supported in the future. There are, however, interests of the denomination at large, which these periodicals, because specialized, cannot represent. These *The Review* aims to take up and thus to fill an important gap in Mennonite ecclesiastical economy.

Sample copies will be sent free on application to the editor, H. P. Krehbiel, No. 2000 East Eighth St., Canton, O., and its monthly visits for one year can be secured for 40 cents.

Conference Notice.

The Eastern District Conference will convene in the Upper Milford Mennonite Church, Lehigh Co., Pa. According to the new Constitution, which goes in effect this Spring, the Conference will begin with services on Sunday, April 30, when Communion services will be held in the forenoon and services appropriate to the occcasion throughout the day. The business of the Conference will be taken up on Monday following, May 1, and continue until it is all disposed of. The members of the Conference are all expected to be present at the Sunday services already, and as matters of importance are to be transacted and Conference will henceforth meet only once a year, every Minister, Deacon and Delegate should feel it his duty and privilege to attend.

By request of Conference the following clauses are published with this notice for consideration:

I. Proposed Amendment to the Regulations of the Mennonite Home.

a) *To be added as Sec. 8 under Art. V.*

The Board of Managers may temporarily admit to the benefits of the Home, persons of any age, to whom for the time such a retreat would be an evident blessing. The conditions of such admission shall be decided by the Board in each case according to the circumstances.

b) *To be added as a part of Sec. 1, Art. V.*

Provided, that in order to be admitted under the provisions of this section without paying an entrance fee, a person must have been a member of the Mennonite Church for at least five years immediately prior to his or her application

II. Proposed Amendment to the Constitution with reference to the duties of the Home Mission and Church Extension Comittee:

In case a congregation needs the help of the Home Mission and Church Extension Comittee and does not make the proper request to the Comittee, the Comittee shall make recommendations to the Conference accordingly, and Conference shall authorize the Comittee to do for the congregation what seems best to the welfare of the congregation.

By order of Conference,
W. S. GOTTSHALL, Sec.

Contributed.

Music.

Music is a gift of Heaven, it came direct from God and gives us a taste of Heaven's happiness. God made a voice so that we can sing, and made the ear so that musical sounds are pleasant, and bids us to use this gift in his service. God is a great composer, He made the air and the rain and the storm and the ripling brook, etc., all sounding forth in musical tones the glory of their creator. The thousands of tunes by which God taught the birds to pipe teaches us that God is not a lover of monotony but a lover of variety. God gave man wisdom, already in early times and more so in the present age, to invent instruments of music and made them skilful in their use. What flowers are to the beauty of earth's appearance, music is to the beauty of earth's melody. They are made to be enjoyed. But the purpose of any and every kind of music is to aid man in praising and worshipping his Maker and Redeemer.

In worshipping God in ancient times, this seems to have been the chief part of the service when every kind of instrument known at that time were brought into use according to 2 Chron. 29: 25, and so ordered by the Lord himself. But then these instruments were regarded as sacred and were not to be trifled with in serving the devil, but only used in worshipping the Lord, Is. 5: 12. Nothing on earth is so Heavenly as music, nothing is so powerful in its effect upon the soul. It charms and cheers and lifts the drooping spirit to the highest pitch of joy. It often does what sermons fail to do. Take the music out of our services and the principle attraction is gone, and the spice of the service is gone too. Often after preaching a sermon the preacher may leave the pulpit and taking his seat at the organ may sing a solo or help to sing a duet or quartette often with apparently more effect upon the congregation than the sermon or even the hymns, though congregational singing is my delight. Moody and Chapman and all noted Evangelists are all accompanied by gifted singers, singing the Gospel into the hearts of the people and wonderfully aiding in the conviction and conversion of souls.

It was my good fortune to attend two of the great International C. E. Conventions and the feeling that thrilled my soul when the thousands joined their voices in singing the spiritual songs, can not be described. And the beautiful solos and duets, etc., sung by gifted and trained musicians were no less inspiring, but when the tens of thousands of voices united, accompanied by all the instruments and burst forth in making melody unto the Lord it seemed as if I had heard something like the music that John heard in Rev. 14, 2. "Like the voice of many waters and the voice of a great thunder." And I thought surely this is Heavenly. I was not impressed so by the great speakers.

In a certain assembly a man that took part in the discussion said, "singing is the principle part of the service." I arose and said that in my opinion i was the sermon, but he answered, "that may be the preacher's opinion but we heareis often think different. I was very shy to consent to preach for that man's pastor, thinking he was a good judge of music and preaching, and my heart almost trembled, when ascending the pulpit I saw him sitting in a front pew singing away with all his might, but when the sermon had begun he settled back and was soon fast asleep taking his regular church nap, and I could proceed without further fear. The sermon over, singing began and he joined again with renewed vigor, reechoing his former sentiment, "singing is the principal part of the service."

Luther said, "The devil always flies from music, he is a despairing spirit and can not bear joy and gladness." While I can not exactly agree with Luther, for the devil uses much music in his work among poor mortals, yet it drives evil spirits away as in the case of Saul. Much of the best music was stolen by the devil who recognized its effect upon the soul, or rather it was delivered over to him and he uses to good effect what God had intended for use in his service and as means for the salvation of souls. And when the devil has once gotten a hold of anything men sometimes become so prejudiced that they discard it as a means of serving the Lord. Not new inventions but old inventions rightly used are edifying and uplifting and effective in saving souls.

How shall we sing and make music? The meanest way possible? Awkward and miserable? When God gives a voice He desires us to develop it so we can sing beautiful, and exercise our musical talents and means, so that when we worship our Creator we can do it respectfully and gracefully, not to be heard or to tickle the flesh, but the right use of voice and harp is to pour out the contents of our souls in gratitude and praise to God, and when words and music are in harmony with the feelings that are in your breast. It is therefore not the form or the manner of making music only but the spirit in which it is rendered that is worship. Paul says, "I will sing with the spirit and I will sing with the understanding also." Some people think choirs and special music are satan's devices, but David had four thousand trained voices to assist in the services of the Sanctuary, and in 1 Chron. 25: 7, we read of another large choir that was instructed in the songs of the Lord.

Paul's advice to the Colossians is, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," and in Eph. 5: 19; he speaks of melody also. He no doubt means the psalms of the Old Testament, the hymns that we sing in the congregation and the spiritual songs, solos, duets and anthems that are used to worship God and to cheer the soul.

We can sing everything that we can utter in prayer and praise. We can sing of God's love, we can tell of His goodness in song, we can sing of our gratitude to Him, and we can sing our petitions to His throne of grace. Music is worship alone without anything else. It is the joy and gladness of the Christian and serves the soul as wings and makes it light so it can fly to its rest. W. S. GOTTSHALL.
Schwenksville, Pa.

Contributed.

Neglected Opportunities.

Under this heading I feel that I should write a few words for the MENNONITE, as an old friend and worker for the Sunday school cause. When I look back fifteen or twenty years, the question arises in my mind,—Have we as a Church, or denomination done our duty? And I must answer, Yes, and No. In certain ways we have done a great deal which was very helpful to our Church work in general, and we thank God for the opportunity; and yet, we have neglected many golden opportunities. If I mistake not, our Church was the first, or one of the first, to introduce Sunday School Conventions in these parts (cities not include[1]) If I mist take not I have attended every yearly Convention that was held, for the last seventeen or eighteen years, except one, and many a superintendent, teacher, and Sunday school worker in any capacity can testify that these conventions were certainly one of the greatest helps in every way for the Sunday school cause. From experience I know that a Sunday school superintendent at times gets discouraged and feels like resigning; but by attending such a convention you get encouraged in the good work and feel yourself spiritually equipped, and the following Sunday you go before your school like a different person and in a different mood. You feel as though every child and teacher, as well as Christ himself, were nearer to you and anxious to assist in the good work.

Now we have admitted that the Conventions are a great power of good for the cause. But Brethren, we must also admit that many a golden opportunity was lost. You who are of my age and older remember, as well as I, that many necessary questions were discussed and planned but not carried out. No action was taken When the water stirred others went in ahead of us. It seems we were afraid or too timid and the opportunity was lost to us. On the other hand we point with pride to a number of places; and why? Because we acted in time. I have reference to Sunday school and Church Mission work, and there are many places to-day where Sunday school and Mission work is neglected. The harvest is here but the workers are few. I was glad to note the activity our Brethern, the old Mennonites, are manifesting in different places, forming Sunday schools and doing other Church Home Mission work. I wish them God's speed. Let us not sit down and bewail the lost opportunities, but look ahead, work and pray and God will bless us and our efforts, if we work in the interest of saving souls.

The question arises still how to go about it, what plan to persue. I think I expressed myself on that point at our last Sunday school Convention at Hereford last fall. Let the Conference appoint a consecrated young man as Sunday School or Field Secretary, or by whatever term they see fit to designate him. Other Churches have such workers and they are doing a grand work. We all know how much good our dear Bro. Baer has already done for our Church and the Christian cause in general. We know that the field is too large for one man to cover Sunday school Mission and Church work at the same time. But they could at times make plans to meet and work together. Let the Conference lay plans and the Secretary carry them out as well as he can, such as organizing Sunday schools at places where there are none, hold conventions to get people interested in the work, assist in other Church Mission work, if necessary visit other Sunday schools, do personal work, do some house to house visitation, and invite those that do not attend Church or Sunday school. Brethren, what are we going to do about it? The water is stirring now! WM. M. GEHMAN
Macungie, Pa.

A Mennonite Estimate of Moody.

The following estimate of D. L. Moody and his work is from our esteemed brother, A. A. Sommer. Writing from Los Angeles, Cal., to the *Bundesbote*, he speaks of the days of joy experienced by the believers of different denominations in that city through the work of Mr. Moody and his co-laborers. He introduces his estimate thus: Allow me the expression, "Evangelist Moody is Mennonite, in his love for simplicity. Nine times I heard him preach and each time he spoke with great power and effectiveness. Those who come hungering and thirsting are abundantly filled, and those who come careless and indifferent often go away aroused or even converted.

"From the following themes which he treated it will be seen that he preaches the truth essential to salvation: The Grace of God; The Propitiatory Death of Christ; The New Birth; Sowing and Reaping; Come unto me, etc., Matt. 11: 28; The Holy Spirit, His Office, Power, etc. When Moody rises to speak, he at once gives the impression of one who has something of importance to say, in short that he comes to you as a servant of God. It need hardly be said that he is not given to flattering speech, but speaks forth the truth in open and plain terms, and exposes without sparing the counterfeit and the false. He calls every sin by its true name and aims directly at the conscience of the people in order to arouse them from the sleep of sin, and seeks to warn them of the danger that threatens them. Ontward applause by which enthusiastic hearers wanted to emphasize his remarks he nipped in the bud with a gentle rebuke, saying that if the truth sinks into the heart it will cause one to be still and reflect.

"His language is plain, fluent, and extremely simple. Short, clear-cut sentences follow one another almost like fast succeeding blows from a hammer. He can hardly be called a polished speaker, and grammatical mistakes are not uncommon. But there is nevertheless an eloquence that holds the undivided attention of his hearers. He speaks not only with his mouth but with his whole short-set corpulent frame; in short, with all that is in him and at him he seeks to proclaim and give emphasis to the truth. He seems to have an especial liking for illustrative anecdotes and evinces exceptional talent in their effective use.

"In the meetings everything moves as with measured tread, not hasty as though one would take things by storm, yet neither dragging or tedious. There is always the needed change and variety; especially is the important factor of appropriate and excellent singing not missing. It is well known that Moody places a great value on this point. Prof. Towner accompanies him and leads the singing. He has a strong musical voice and at every meeting he sings several hymns generally with great effect. Especially uplifting and touching was a duet sang at the Sunday meeting by E. O. Excell and C. H. Gabriel.

Then again there is the best of order in the meetings. If possible no one shall in the least disturb the quiet during the sermon. Besides system and order, another characteristic of Moody's meetings is soberness. It is well-known that he is a believer in instantaneous conversion, and he teaches that believers should receive the baptism of fire as on that first Pentecost. Notwithstanding no one would think of accusing him of undue excitement or fanaticism. As to conversion he insists on immediate action, turning about without delay. 'Turn you, now! now! How long do you need to turn the other way? Whoever has his face set in the direction of sin and destruction, let him turn *now* to Calvary.'

"In his addresses on the Baptism of the Spirit he never once made use of the term so frequently used by some and yet so much misunderstood—sanctification. Among other things he said, "I was converted in 1855 and in 1871 I began a new epoch in my Christian experience.' How modestly and circumspectly the man talks of his deeper experiences in comparison with many who apparently are yet in their beginnings. Many talk as though they were already without spot or wrinkle, while everywhere shortcomings and imperfections show themselves. Moody said further, 'He who is filled with the Spirit of God needs not to proclaim it any more than a lighthouse. This may be seen from afar and likewise a consecrated, Spirit-filled Christian can not remain hid or unnoticed.'

"In great throngs the people come to hear this man. First he spoke in the largest church but from the outstart there was not sufficient room, and so the meetings were moved to Hazard's Pavilion, which has seats for between five and six thousand; and still on Sunday many had to be turned away. This shows clearly that Moody is a man for the common people. It may be said of him as was once said of our divine Master: 'The common people heard him gladly?' In view of this fact the question is often asked,—'What is the secret of his extraordinary success?' Moody himself says on this point,—'Get right with God and it is no secret.' Perhaps light may be thrown on this question by asking an other one. What was the secret of the great power and success of Moses, or Elijah, or Paul! Was it not their oneness with God, their unreserved devotion to His will? They sought alone the glory of God and the welfare of undying souls. How self-forgetful Moses would stand in the breach for his people when they had sinned against the Lord! How the heart of Elijah burned for the honor of the living God when Baal worship had almost supplanted the worship of God! How was Paul seized with the pangs of love when he could wish himself to be 'accursed (or separated) from for my brethren my kinsmen according to the flesh!'

"What wonder that these servants of God had success? And what wonder if Moody has success? Is not his heart, too, aflame with love to God and to man? Beside the filling and the unction of the Holy Spirit as well as an unshaken faith in the word of God, he possesses natural talent and good common sense to make him a capable leader in the church militant. May the Lord grant him long life to His own name's glory and the good of mankind. You and I, dear reader, may indeed never be able to do what Moody can. But could not perhaps God's work through us be increased tenfold if we would exercise such a childlike faith and would yield up ourselves so fully as he?

A missionary in Persia reports that a converted Moslem woman who was beaten and cruelly persecuted seemed so happy that another came to the mission to ask that happiness be given her which her country-woman had obtained. She became a convert, and was persecuted severely in her turn, being even bastinadoed for repeating the Lord's Prayer. She was asked if she were happier when she was a Mohammedan and well thought of, or now suffering so greatly for Christ, and made this reply: "I never knew the meaning of the word happiness till I became a Christian."—SEL.

The Sunday School,

AND Young People's Department.

EDITED BY S. M. ROSENBERGER.

Let us be Kind.

These fleeting years of life
Are all too short for bickering and strife.
The wounds, the scars that follow in the trial
Of bitter words—of what avail?
Granted a victory with the tongue or pen
But leaving wounded hearts behind—what then?
Can victory for our pride
A treasure find life's memories abide
And serve us a lasting good
To recompense the loss of human brotherhood?
Let us be kind!

W. H. J.

To associate with men or women of great minds and big hearts is always ennobling. While far from being creatures of circumstance, we are still to a large extent what our associations make us. We ought to form high ideals in this direction for the improvement of our highest nature and advancement in our Christian life. This must not interfere with our associations with those on the same plane with us or on a plane below us, to whom we have Christian duties. It should be confined rather to our periods of preparation for higher duties and better service. Our opportunities to be in actual touch with men learned in the Word of God and seeming endowed with great gifts from on high—a Moody, Chapman and others—may be very limited, but to hear such men is sometimes within our reach. To read their writings, very frequently. But, above all, to the great heart of Christ there is always access for the child of God. From that source, we can draw without measure. To commune with Him is the very highest kind of association. Let us be awake to our great privileges.

We are, and are able to do at any particular time what the sum of our past actions and the impressions on our lives has made us. We may lay a great deal of stress on special preparation for specific duties, but there is a general preparation for all duties that should not be lost sight of. Daniel Webster once said that he had been preparing for a very able speech all his life time, meaning that the particular speech was what it was because of all previous study and efforts. Our success as a teacher in the Sunday school on the coming Sunday will be largely what we have been preparing for during our whole lifetime. Says a writer on the importance of a sincere life for success in Christian work:

"Words carry little weight without a life back of them. What would have been the use of Andrew's saying to his brother Simon, 'We have found the Christ,' if Andrew had not been a man whose life was evidently and unmistakably bent toward good? Peter believed in Christ because he believed in Andrew. Was Andrew faultless? Far from it. But there was a trend in his life, an evident determination to know and be the best, which made it likely that what he found was worth finding, and what he said worth believing. If Andrew's temper had blazed and no apology followed; if he had been selfish and complaining with no evidence of shame and struggle; if the whole emphasis of his life had been on things, eating, drinking, dressing, visiting, playing, gossiping, what likelihood of Peter's paying attention to his words? But Andrew hungered and thirsted for righteousness. He heard of John the Baptist, and followed him; he heard of a greater than John, and found in him the Promised One. Andrew's life turned toward God, and so his words had power. Does your brother believe you when you say anything about Jesus Christ? If he does, it is because you are evidently his follower. Only by the force of his life can a man say: 'You believe in me, believe therefore in Jesus Christ.'"

Christian Endeavor.

The Tenth Legion of Christian Endeavor now numbers over fourteen thousand.

×

Madagascar's recent Christian Endeavor convention enrolled five hundred delegates.

×

Nearly fourteen thousand have joined the Christian Endeavor Comrades of the Quiet Hour.

×

Secretary Baer reports that he has now enrolled over fifty-five thousand Christian Endeavor societies.

×

There are now nearly six hundred Christian Endeavor societies in London. What a royal welcome Christian Endeavor is to have in 1900!

×

The local Christian Endeavor union idea has spread to South Africa. Local unions have been formed in Johannesburg, Petermaritzburg, Cape Town, and King William's Town.

×

A vigorous petition is being circulated by the New York State Christian Endeavor Christian-citizenship superintendent, H. F. Remington, in favor of the Lewis bill, before the legislature, to prohibit prize-fighting.

×

The Christian Endeavor World of March 16 appears in an entire new dress of type and re-arrangement of old departments, with several new and attractive features. The paper improves each year, and is worthy of its rapidly increasing subscription list.

×

The Christian Endeavor cause among the Tamil-speaking millions of South India has grown so rapidly that it now claims an organ to itself, or rather a part of an organ, the last page of the paper, *Joyful News*, which amounts to a Christian Endeavor paper for the Endeavorers of South India.

×

Among the graves of American naval heroes at Key West, Fla., soon to be marked with stones are those of two Christian Endeavorers, William Rushworth, chief machinist of the Maine, killed at the time that ship was blown up in Havana harbor, and Elijah Tunnell, of the Winslow.

×

Just think of it! A wee bit of a society born in a canvas tent, up in the frozen north, doing a rescue work which puts them on a par with the St. Bernard monks of Switzerland. The tidings come by way of Mrs. J. Stanley Edwards, of Denver, Col., that the little society at Valdes, Alaska, has built a relief station half-way across the twenty-five-mile glacier near by. This glacier is traversed by many gold-seekers, bound for the interior, and many lives have been lost in the terrible storms that sweep down its icy sides. The little station is provided with fuel and food, and has already saved several lives.

×

Detroit, '99.

The Detroit Christian Endeavor Convention committee has decided to issue a monthly bulletin of information about the forthcoming Convention, which they think is destined to be the grandest yet held. The bulletin will be called "Detroit, '99," and will be mailed free of charge to any one sending his address to Mr. Fred H. Cozzens, Majestic Building, Detroit, Mich.

Worn-Out Young Folks.

When the writer was a boy, he had a very pleasant experience one season picking grapes for hire; and he well remembers his astonishment when his employer bade him be exceedingly careful, in picking the big, fragrant bunches, not to rub off the bloom. For the lad had thought it great fun to rub off the bloom from grapes. To his eye, the grape brightly shining, smooth and polished, black and lustrous, was a far prettier object than the lack-lustre, gray-blue grape with the bloom on. He thought his employer would sell many more boxes of grapes if he would polish them up and make them shine. But his employer knew that his customers preferred the unmarred fruit, and his employer's word was law.

That is just what too many young folks think of their lives,—that they would be a great deal finer with the bloom and the freshness rubbed off. "You are too fresh," has got to be, among young folks, a slang term of disrespect. They admire "polish"—the kind that comes, they think, from a knowledge of good and evil out in the world. They affect—yes, thousands of young people are coming to affect—a weary, over-experienced air, as if they had seen the world, found it a cheat, and were heartily tired of it all.

Now this manner and bearing, utterly ridiculous in any young person, are more than ridiculous—they are wrong and mischievous—in a young Christian. These poor young men and women on whom Christian Endeavor work is palling, whose ennui is deepened by the very thought of Sunday-school, who are bored by "the sermons one hears nowadays,"—they are monstrosities; they are little old men and women before their time. No, that is unjust to the genuine old men and women, who are more than likely to be buoyant and happy, enjoying with bright-eyed zeal the religion their juniors find so threadbare and depressing.

No, the natural and blessed note for young people is that of enthusiasm. The joy of the Lord is their strength, and Paul wrote to them because they are strong.

We are much pleased with a remark by Rev. C. M. Southgate, who says that Christ's saying that he came to bring joy to the world may well be interpreted that he came to bring freshness to the world. The Christ-life is a perpetual spring. It never loses the flush of its first love. When one becomes a branch of the Vine, his clusters never lose their bloom. Christ, in the heart of young or old, puts the morning there.

Then, if life palls upon you, Christian, it is because you have not Christ in it. If your Christian Endeavor work seems stale, flat, and unprofitable, it is because you are leaving Christ out of it. If your Sunday-school lessons have become barren of interest, it is because you have ceased to seek Christ in them. If the sermons no longer bring to you a message, it is because you no longer listen to hear Christ speaking through them. Get Christ, and the world will become new to you every morning and fresh every evening, and you will go to Christ's service ever with a song on your lips, and in your heart the leaping of a great delight.—*Christian Endeavor World.*

The Superintendent.

He must be a man of real enthusiasm for his work if he would be a successful superintendent. It is a necessary qualification; half-hearted service counts for little everywhere, but in the superintendent's desk it is a positive hindrance. Why should not one be running over with enthusiasm when he remembers that he has a place that every angel in the skies would delight to fill?

He must be willing to change his methods every Sunday, if need be, until he has a method which will be used of God, first, in leading scholars into the school, and then leading them to Christ. There is a scriptural foundation for this change of method found in the fifteenth chapter of Luke: how long did the shepherd seek for the sheep? the woman for the lost piece of money? and the father for his son? Until they found them.

And, if this is the spirit of the superintendent, he will find that God will surely set his seal of approval upon his work, and not only upon his work, but upon his spirit.—*S. S. Times.*

Mission Department.

EDITED BY A. B. SHELLY.

From Our Own Missionfield.

Sister Mary Dyck, who for a number of years was working at our mission school at Cantonment, O. T., and who for the last year has been serving as cook, has recently left her position to enter upon other engagements. A vacancy is thus created in the working personnel which has to be filled by some one else. At last accounts the Mission Board had not found any one to fill the place.

§

A new church was organized by missionary M. M. Horsch at Arapahoe, Okla. Ter., on Sunday, February 19th. The new organization bears the name *Hacenaom Indian Mennonite Church*. The new church contains as yet but few members, all of whom had been baptized before, but who had thus far not been connected with any church organization. Brother Horsch writes, however, that there are prospects that others will unite with them soon, both of such as have been baptized already and of others who seem to be almost ready for baptism. This is now the third Indian congregation organized by our missionaries in Oklahoma. May God's blessing rest upon them all and may they be nucleuses around which many souls will be gathered!

§

Brother Peter Stauffer, our present missionary at Oraibi, Arizona, has been requested by the Mission Board to continue his work during the present year and we have been informed that he is willing to do so. Brother Stauffer has been working among the Mokis as a Government employe for a number of years and is consequently not a stranger to the Moquis nor they to him. He is somewhat acquainted with their ideas and customs, speaks their language tolerably well and seems to enjoy the respect and confidence of the people. While in the employ of the government he conducted a Sunday-school for the Indians and is thus not wholly unacquainted with the work in which he is now engaged. It was in part upon the recommendation of brother Stauffer that our work among the Mokis was begun, and it is but meet that he, who from the beginning took a lively interest in the people, as well as in the mission among them, should now himself be actively engaged in the work.

Missionwork.

By Mrs. Mary Bleam.

Read at a Meeting of the West Swamp Missionary Sewing Circle.

Missionary work was commanded by Christ himself when he said to his disciples after his resurrection as they were with him on a mountain in Galilee, where he had appointed them, "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28: 19, 20. The disciples obeyed this command of their Master. They went from place to place and told the people of Jesus, although they had to suffer much, some of them even unto death. But they trusted in the promise, "Lo, I am with you always even unto the end of the world." And truly, Jesus was with them or else they could not have been faithful even unto death.

Now, this command of our Lord was not only for the apostles of old. It is for all true and faithful believers of Christ. It is true, we can not all preach, nor can we all go into foreign lands and tell the heathen of Christ our Savior. But all true Christians can do something for this cause either at home or abroad. Not only *can* all true Christians do some thing in the spreading of the Gospel, but all true Christians *are* doing something. It seems to me what we want most is not so much men to send as means to support those who are being sent. Considering how richly God has blessed us and is blessing us every day we should not pride ourselves and be selfish with what we have but should willingly help the poor. "Freely ye have received, freely give."

I do not consider it wrong to save our mites in order that we may have more to bestow in charity, or in the support of Christian work. We should save to give and give to save. The good we do is only a small part of the real good of giving. The little sacrifices we make, the self indulgences that we deny ourselves, the extra work that we do, all give to our own character a strength and sweetness and power that enrich us far more than the money we give takes from us. What we do for the poor comes back in a threefold measure.

True charity is the spirit that giveth and yet increaseth. 1 Cor. 13: 3, we read, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." It does not depend so much upon what we give as upon how we give. And when we have that loving spirit we do not only give what we have left or what we do not want ourselves, but we give of our best. And we are not afraid that we shall not have enough; we are trust in the promise, "Lo, I am with you always, even unto the end of the world." And what do we need more if we have Jesus with us? But there are many yet who know not that Jesus is the Savior of the world. They have not the privelege of being instructed from God's word every day as we have it, nor do they have God's word in their houses as we have it.

O, how poor such creatures are! They have souls to save as well as we have, and they do not know where to go to to be saved. How thankful we should be that we were born in a Christian land, and were taught about Jesus from our childhood up! He is our refuge in time of trouble and trials. He is the Christian's city of refuge to which he may flee at all times. Jesus Christ, he is the same yesterday, today, and forever.

General Mission Intelligence.

Steps are being taken by the Mennonite Sunday School Mission to start a mission Sunday-school in the city of Philadelphia.

§

On February 22nd, Mr. J. A. Ressler and Dr. Page and wife left New York with the Steamship St. Paul for Liverpool, England, on their way to India, where they expect to engage in mission work under the auspices of the Old Mennonite General Conference.

§

In a decree issued by the Empress Dowager of China, as it appeared in the *Peking Gazette*, October 6, 1898, the following clause in regard to the treatment of foreign missionaries is contained: "We now especially decree again, that all high provincial officials, wherever there are churches, shall distinctly instruct the local officials to most respectfully obey our several decrees, to recognize and protect the foreign missionaries as they go to and fro, and to treat them with all courtesy."

§

The Mennonite mission in Chicago is prospering. Recently two new members were baptized and admitted as members of the church. A. H. Leaman, the present superintendent writes to the *Herald of Truth*, "In our every-day work for the Master we are reminded of a portion of scripture found among the sayings of the prophet Isaiah while dealing with the children of Israel. It is found in the 59th chapter, 1st verse: 'Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.' We are sure God is answering our prayers, and saving souls, as He promised."

§

The mission started some time ago by the Mennonite Sunday School Mission of Lancaster county, Pa., among the inhabitants of Welsch Mountain in said county, seems to prosper and some fruits of the work are already visible. Brother Noah H. Mack and family will this spring move among these people and superintend the work amongst them. Although the work is more of an industrial nature in getting a class of people who have hitherto obtained their livelihood by begging and stealing to earn their own subsistance, yet Sunday schools and church services are regularly held with this hitherto neglected people in order to supply their spiritual wants while they are ministering to their temporal needs.

§

Many churches and mission societies are now looking to Cuba and Puerto Rico as prospective mission fields. Reading the accounts of the mental, moral and religious degradation of many of the inhabitants of these islands, one can not fail to see the utmost necessity of missions being established among them. Although many of the inhabitants are nominal Christians, being members of the Roman Catholic Church, yet their ignorance, superstition and moral degradation surpasses those of many professed heathen people. Father Sherman, a Roman Catholic Priest and a son of the late general Sherman, who had gone to Puerto Rico to look after the spiritual condition of the people, announces them "a Catholic people without any religion."

§

The Christian and Missionary Alliance, in its first annual report, announces receipts for missions amounting to $147,320, and 260 missionaries laboring in the following fields: North China, 64; Central China, 20; India, 61; Tibet, 8; Japan, 4; Palestine, 7; Arabia, 2; Kongo, 35; Sudan, 21; South America, 28; West Indies, 2. Fifty missionaries were sent out the past year, whose support was specially provided for apart from the general funds; 2 stations were opened in north-western Tibet, and a mission in Korea is proposed. One of the most remarkable instances of missionary activity is the case of the church in Tientsin, China, connected with the Alliance Mission. It supports an evangelist in each of the 18 provinces, and has written to New York asking that a laborer in each of the fields occupied by the Alliance be assigned to it for support.—*Missionary Review.*

§

Mr. C. B. Ward writes from Yalander, India: "Not a society at work in India with any vigor or success can possibly carry on its present work with the financial help the treasury supplies. For some years many missionaries have been compelled to look to God and outside friends for help to keep their work going. But even this goodly stream is too small. The solemn conviction is coming home to many missionaries that God himself is trying to bring his messengers in heathen lands to carry on the work of evangelizing the heathen with the resources of the soil." He further adds: "Opening a new station in India, with a foreign missionary, his home, and other buildings, the support of himself and staff of helpers, cost in the first five years, say an average of $20,000. At the end of five years there is an imparitive need for an annually increasing appropriation for the maintenance of the mission, if the work succeeds at all."

Another instance as to how God uses the weak things of the world is furnished by the "South African Pioneer," which says: "On Saturday last an interesting pair of boys went off to preach the Gospel to the king. A blind boy, a Christian, had come from another part of the country and wanted, if possible, to preach before the king. So we sent one of our Christian boys with him, a somewhat simple-minded boy, but a true Christian, and we believe filled with the Spirit. So the blind boy and the simple-minded boy went off to preach the Gospel at the king's kraal, a striking illustration of the truth that God has chosen the weak and despised things of the earth to confound the mighty. The rich young king lives in all manner of sin and hardens his heart against the truth. They came back to say that they had been able to preach before the king, and the queen-mother, and people, and that the former was very restless and did not listen well, but that the latter (the queen) listened very graciously and promised to come to church."

General Church Intelligence.

There are 1,415 Young Men's Christian Associations in our country with an aggregate membership of 237,000, owning property valued at $10,000,000.

¶

As an example of church hierarchy prevailing upon the Philipine Islands while under Spanish rule may be noted that the jesuit priests charged the inhabitants from 10 to 40 dollars to conduct marriages, funeral services and other church services.

¶

A number of church conferences and synods recently held have passed strong resolutions against the admittance of representative elect Roberts, of Utah, as a member of Congress, on account of him being an avowed polygamist. We trust that Congress may possess moral courage enough to refuse admittance to its halls to one who is not only openly living in violation of the laws of our country but who it is asserted, was elected mainly on his polygamous principals as a challange to the Christian people of our country.

¶

At the Philadelphia Conference of the M. E. Church recently held at Manayunk, the subject of Sabbath desecration in connection with camp-meetings was brought before conference and very earnestly debated. Some of the stricter Sabatarians holdly denounced camp meetings in general, claiming that they interfered with the churches in their vicinity, occasioned a great amount of Sunday traveling and attracted crowds of visitors who never attended the religious services and who often made themselves objectionable. For several years there has been a growing feeling in the M. E. Church, and especially among the younger ministers and laymen, that the old-fashioned camp-meeting had outlived its usefulness, while the older members devotedly cling to the custom of worshipping in the woods in mid-summer.

¶

The brethern Dr. S. S. Haury and J. Kroeker, who have gone to Arizona to give aid to the suffering Mokis in their small-pox affliction, have arrived at Keam's Canon, Arizona, on March 13th, and went to Oraibi the following day. The distance of 70 miles over rocky hills and through sand and stone from the railroad to Keam's Canon they made on a farm wagon. The journey from the Canon to Oraibi, 35 miles, was made in a similar way. Dr. Haury writes that at the first mesa, where 39 died of the disease, the small-pox have ceased to exist. At the second mesa, however, where out of 500 persons 118 have been carried away by the disease, there were six cases left. At the third mesa, or Oraibi, the disease had not yet appeared. He writes that at the second mesa, where the disease has been most ravaging, whole families have been carried away thereby, and that in other families but one or two members are left.

¶

For some time past a woman, who gave her name and address as Miss Anna Lawrence, Marion, Indiana, has been traveling through eastern Pennsylvania, soliciting funds for an avowed organization called "The Christian Home Society," the funds to be used for missionary purposes, as she represents. It now appears from good and reliable testimony that the woman, who understands to put on a pious and Christian-like appearance, is a fraud of the worst kind. She, in connection with her brother and sister, has carried on this business for a number of years, and they have collected quite an amount of money which they invested in real estate and securities for their own benefit. The woman has recently been arrested and is in jail at Norristown, Pa., where she is awaiting a trial on the charge of obtaining money on false pretense. This is another instance of people being duped by "ravenous wolves garbed in sheep raiment." If church people were more liberal in supporting their own church enterprises and less ready to give their aid to strangers, who are smart enough to put on a pious appearance, there would be less danger of thus being decieved.

The churches of the United States have an aggregate membership of 25,000,000, with 111,000 ministers, and 142,000 church buildings, worth $693,000,000. Of the 70,000 students in the higher institutions of learning 38,000 are church members, and of these 5,700 are preparing for the Gospel ministry.

¶

Chicago has a German population of 491,000, and fully one hundred German churches. According to one of our exchanges the latter are divided as follows: Lutherans 42; United 20; Methodist 13; Evangelical Association 7; Congregational 4; Jewish 4; Catholic 9; Baptist 2; Reformed 2; Mennonite 1 (?); Adventist 1.

Many a strong and vigorous character is the outcome of preceding generations' good living. In fact, we owe our existence to heredity. An evil inheritance is, of course, far from beneficial. And how many young people of to-day have their lives directly accountable to their parents! There is an awful fixity in these things of nature.

Marriages.

GUNSAULIS—VANDERHOOF.—On February 16, 1899, at Wadsworth, O., by Rev. N. C. Hirschy, Oliver Gunsaulis and Mrs. Alfretta Vanderhoof, both of Wadsworth, O.

CHARLES—HOLCOMB.—On March 9, 1899, by A. M. Fretz, at Souderton, Pa., Joseph K. Charles and Alice Holcomb, both of Dublia, Pa.

Deaths.

STRUNK.—On February 19, 1899, at her home on Vine street, Akron, O., Mrs. Mary Shelly Strunk, aged 75 yrs., 11 mos. and 4 days. In 1847 Mrs. Strunk was baptized and united with God's children in the West Swamp Mennonite church, near Milford Square, Pa., with John H. Oberholtzer as pastor. In the spring of 1861 the family moved to Medina Co., Ohio, where they united with the Wadsworth Mennonite church. The husband and three children survive her. Interment at Woodlawn cemetery, Wadsworth, Ohio.

HOFFMAN.—On February 27, 1899, at the Mennonite Home, Frederick, Pa., of paralysis, Edward Hoffman, aged 67 yrs., 10 mos. and 12 days. Bro. Hoffman was a beloved and faithful member of the First Mennonite Church, of Philadelphia, always active in the service for his Master. Nearly three years ago his home was broken up owing to the serious illness of both Brother Hoffman and his wife. Upon the death of sister Hoffman, which occurred two years ago, he entered the Home an invalid, here he spent the remaining days in quiet and peace. The last year of his life he was entirely helpless and needed the care of a child. He was always of a quiet and loving disposition and never complained of his trials. Funeral services were held at the House on March 3, conducted by Rev. W. S. Gottshall. The body was then taken on the evening train to Philadelphia and services held in the evening in the church, when Rev. N. B. Grubb preached to a very large audience of friends and relatives from the text Psalm 16: 5-6. The pastor was assisted by Rev. J. R. Scheid, the Superintendent of the Home. Interment was made the next morning in Northwood cemetery.

ALDERFER.—On March 9, 1899, in Philadelphia, of typhoid fever, Linwood Alderfer, son of Benjamin Alderfer, of Souderton, aged 22 yrs. and 7 months. Interment on the 13th at Leidy's church. Funeral services by D. H. Reiter and A. M. Fretz.

Contributions.

For Heathen Mission, received during February.

GENERAL FUND.—From Daniel Bachman, Moundridge, Kan. $10.00; Mission Society, Summerfield, Ill. $5.00; Conference of Old Evangelical Taufgesinnten congregations of Switzerland, $19.04; Gnadenberg cong., Kan. $9.00; Bethel cong., Mo. $4 51; Coag. of South Germany, $10.00; Cong. at Meadows, Ill. $10.00; Cong. at Stevensville, Can. $2.00; Salem cong., Dalton, O. $7.29; Bequest of Rev. P. S. Lehmen, dec'd, Berne Ind. $100.00; S. S. at Dallas, Ore. $1.40; West Zion coug., Moundridge, Kan. 86c; Uriah Binkly and Cath. Witmer, LaSalle, N. Y., $10.00; Flatland, Pa., S. S. $5.00; Bethel cong. Mountain Lake, Minn. $25.00; Anonymous, $10.00; S. S. at Christian, Kan. $27.46; Collection at the wedding of J. P. Galle and E. M. Weber, Donnellson, Ia. $4.81; Cong. at Beatrice, Neb. $39.00; Nicholas Wall, Kan. $18.00; Bergthal Sewing Circle, Okla. $30.00;

Fund for a Home for old Indians.—From the Mission Society, Summerfield, Ill., $2.00.

Fund for Missionary Peter's House.—From Dan'l Baehman, Kan. $5.00; Salem cong., S. Dak. $24.00; G. & K. Vogt, Summerfield, Ill. $50.00.

Fund for Building at Oraibe. — From Salem, cong., S. Dak. $20.00.

Phillip Rabbit Fund.—From Young People of Zion cong., Ia., $5.45; Y. P. S., Newton, Kan. $10.00; Y. P. S. of Gnadenberg cong., Kan. $3.00

India Mission Fund.—From Alexanderwohl cong., Kan. $21.00; North Alexanderwohl Sewing Circle, $13.21; Springfield S. S., Kan. $5 57; Children of a Kansas family, realized from potatoes, $7.50; Collection at a Mission Festival in Kan. $44.63.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.
Brainerd, Kansas.

For the Orphanage at Halstead, Kansas.

From Val. Krehbiel, Moundridge, Kan., $5.00; Chr. Krehbiel, Donnellson, Iowa, $5.00; Jacob Isaac, Moundridge, Kan., $5.00; J. W. Ruth, Halstead, Kan., $5.00; Jacob Rupp, Moundridge, Kan., $5.00; B. P. Welty, Bethel College, Newton, Kan., $5.00; D. E. Schmitt, Moundridge, Kan., $5.00; Jacob and Justine Bergmann, Brainerd, Kan., $10.00; D. B. Ruth, Summerfield, Ill., $2.18; Barbara Kramer, Halstead, Kan., $5.00; Barbara Hornberg, St. Louis, Mo., $5.00; Risen & Dyck, Halstead, Kan., $10.00; Cong. at Summerfield, Ill., $10.00; G. &. K. Vogt, Summerfield, Ill., $5.00; Chr. Krehbiel, Halstead, Kan., $5.00; H. Dallke, Moundridge, Kan., $5.00; Anonymous, Donnellson, Iowa, $1.00; Ed. Claassen, Whitewater, Kan., $5.00; Anonymous $10.00.

Gratefully acknowledged,
H. DALKE, Treasurer.
Moundridge, Kan.

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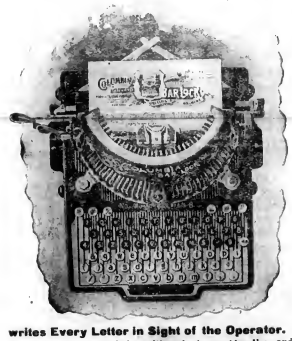

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If the Lord Should Come.

BY MARGARET E. SANGSTER.

If the Lord should come in the morning,
As I went about my work—
The little things and the quiet things
That a servant cannot shirk
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun—
Would he take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white, and the air is still,
And the hoof-beats sound in the street—
If my dear Lord came at noonday
And smiled in my tired eyes,
Would it not be sweet his look to meet?
Would he take me by surprise?

If my Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers, their wonderful beauty,
And we fold our hands and rest—
Would his touch of my hand, his low command,
Bring me unhoped-for rest?

Why do I ask and question?
He is ever coming to me;
Morning and noon and evening,
If I had but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
For the Master is near, the Master is here!
I have only to sit at his feet.

Contributed.

The Religious Value of a Good Education.

The human soul without education, is like marble in the quarry, which does not show any of its inherent beauties until the skill of the mechanic fetches out its colors, makes the surface shine and brings forth every ornamental cloud, spot, and vein that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which without such helps, are never able to make their appearance.

Aristotle uses the same allusion to illustrate the force of education, when he explains his doctrine of substantial forms, by telling us that a statue lies hid in a block of marble, and that the art of the statuary only clears away superfluous matter, and removes the rubbish. The figure is in the stone, and the sculpture only finds it. He continues by saying—what sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero; the wise, the good, or the great man very often lies hid and concealed in a plebeian which a proper education might have disinterred, and have brought to light.

Education is the equivalent of power, and consequently increases man's opportunities for good or for evil. This is evident in all the vocations of daily toil. Even common labor has been proven to be more valuable if performed by those who are educated, even at higher wages, than by those who are uneducated. The faculties are developed, the nervous system grows more vigorous and active, and there is greater mobility in the hand.

But the excess in the amount of work, and the increase of wages are very inferior rewards of mental culture. The whole being is enlarged and exalted, the scope of view is widened, the objects of interest are increased, the subjects of thought are multiplied, life is more filled with emotion, and man is raised in the scale of creation. Daniel Webster said,—"Knowledge does not comprise all which is contained in the large term of education. The feelings are disciplined, the passions restrained, true and worthy motives inspired, a profound religious feeling is instilled, and pure morality inculcated."

Education, in all its phases, has no greater power than in helping us to command and to control our thoughts, and thereby promoting morality; for in a multitude of cases we are no less accountable for what we think, than for what we do. The influence of education in this line is seen first, when the introduction of any train of thought depends upon ourselves, and is our voluntary act, by turning our attention towards such subjects, awakening such passions, or engaging in such employments, as we know must give a peculiar determination to our thoughts. Then again, when thoughts, which may originally have been suggested by accident, are kindly entertained, although at first they may have been unwelcome guests, the case is the same as if they had been welcome from the beginning and the consequences must be charged to our account.

Above all, education is the most powerful and almost the only medium to aid humanity in controling the evils which flow from unrestrained passions. When man revolted from his Maker, his passion rebelled against him, and from being originally the ministers of reason, have become the tyrants of the soul. Through the present weakness of the understanding our passions are often directed towards improper objects, and even when their direction is just, and their objects are innocent, they perpetually tend to run into excess and always hurry us toward their gratification.

If there be any fertile source of mischief to human life, it is, beyond doubt, the misrule of passion. It is this which poisons the enjoyment of individuals, overturns the order of society, and strews the path of life with so many miseries, as to render it indeed the vale of tears. All those great scenes of public calamity, which we behold with astonishment and horror, have originated from the source of violent passions. These have over-spread the earth with bloodshed. These have pointed the assassin's dagger, and filled the poisoned bowl. These, in every age, have furnished copious materials for the orator's pathetic declamation, and for the poet's tragical song. The only aid there is to overcome this evil is to acquire, by proper training, a firm and steadfast mind, which violence can not shake, resting on fixed principles, being master of itself, able to listen calmly to the voice of conscience, and be prepared to obey its dictates without hesitation.

Other properties of wisdom are to be mindful of things past, careful of things present, and provident of things to come. "He that thinks himself the happiest man is really so, but he that thinks himself the wisest is generally the weakest."

Perfection in understanding is impossible. He makes the nearest approach to it, who has the power to discern, and the humility to acknowledge its imperfections. The ignorant man comprehends only that which is present, while the educated man looks forward into futurity and considers what will be his condition in the ages to come as well as what it is at present. IRVIN B. BAUER.

Old People.

I want to say a word to the old people. I see you wherever I go. I see you on the street-cars. The conductor gives the car an extra rest when you get on or off, out of courtesy to your slow steps. I see you at church. You nod sometimes, but the sermon is not complete without your smile of approval. I see you in the warmest corner of the hearth, reading the paper.

You have one great temptation: it is to think that your days of usefulness are over. You are only in the way, so you feel, and you'd better be out of the world.

It is a great mistake. If the Lord thought that old people were useless He would have devised some way to suddenly get rid of them.

What makes a person useful? Not ability to work. A baby cannot earn a penny, cannot do a stroke of work, yet is often the most important factor in the household. Baby's coming often makes father "straighten up?" often reunites the estranged hearts of husband and wife; often brings sobriety and industry into the home life.

An old man sitting in an arm-chair, feeble and helpless, may be the most useful member of the household. Let me say three things to you:

First. Old people are a blessing because of their accumulated wisdom. You have made the journey of life. You have the rich experience—more valuable than Klondike. That boy is a bright boy who forms the acquaintance of some aged person.

Second. Old people supply a necessary conservative force. You make society more stable. You bring reverence to us. The age that is wise rises before the hoary head.

Third. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful members of society.—*Advance.*

A church that is not constantly giving soon begins to weaken and decay; a church can grow effectively only by increasing annually the number of its congregations; new congregations cannot be made permanent without church homes; church homes cannot be adequately provided without assistance from outside the young congregations; such assistance can only be assured through a definite and organized agency; that agency can only do its work effectively when adequately endowed; it can only be adequately endowed by the uninterrupted and liberal contributions from the congregations already established and vigorous. When these contributions to aid in this work begin to diminish the question may well be asked: Is Christ's Church ready to stand still?

Successful Ministry.

H. G. ALLEBACH.

In a previous article, I considered the universal bestowal of gifts by the Spirit upon believers, to the edification of the body of Christ, the Church. Scripture recognized no artificial and arbitrary distinction of "clergy" from "laity."

I did not wish, however, to convey the impression that ministers were ignored or unrecognized in Scripture. On the ground both of Scripture and of fact, the present article takes for granted the existence and usefulness and indispensability of Gospel preachers, ministers of the Word, spiritual advisers—men who are actively engaged in these branches of spiritual work. Only one class of these, however, will receive attention at present.—Gospel preachers, in other words. evangelists. In many churches, the pastor performs the function of preacher of the Gospel almost exclusively at certain seasons when a class of catechumens is organized, and the preaching of salvation is carried on the basis of the catechetical statements In these churches, the Gospel directly addressed to lost sinners both within and without the membership, is, in the interval, often neglected. The sermons are more of the nature of exegetical discussions of the text followed by exhortations. Scripturally speaking, the deliverer of such discourses is more of a teacher than of a preacher. In other churches, again, where the catechism is discarded, a series of Gospel sermons are preached at what are known as "protracted meetings" or "revivals," where sinners are directly appealed to, and conversion is the end sought. The rest of the year is devoted, as in the preceding class, to exegetical addresses with exhortations.

Without at all discussing the propriety of these things, we would insist upon the necessity of evangelistic work in every congregational center. The Word of God separates the gift and office of an evangelist from all others, such as apostles, prophets and teachers (Ephesians 4: 11); and it seems to us that if the Word were strictly adhered to, that one and the same man would not combine the several offices in himself, and thus unwarrantably join together what God hath put asunder. But this is by the way.

A minister of the Gospel, or an evangelist, must be called to assume such a responsibility, by God alone through the Spirit. The Spirit is the presiding power in the Church, the power delegated to Him, as declared by Christ in John 16. As the Spirit spoke in Acts 13: 2, "Separate me Barnabas and Paul for the work whereunto I have called them," so He still speaks to the Church with the same divine authority. He must still ordain men to the ministry of the Gospel. No choice is left to the individual but that of honoring or dishonoring the call when it comes. And whomever the Spirit calls, He prepares. A theological course is convenient and of practical value provided the call comes; but without the call, the intellectual culture and training acquired become as sounding brass and a tinkling cymbal. How many students leave our seminaries year by year, intellectually well equipped, but lacking the gift of the Spirit and the accompanying call! These young men may become brilliant orators, fluent speakers, (sometimes only too fluent), may draw immense audiences, and build up an ecclesiastical organization with immense rapidity. All the elements of ministerial success may seem abundant. But fluency of speech, oratorical powers, executive ability, genius for organization, and clerical energy, can not atone for the want of a distinct Heavenly separation to God's appointed work. Success is only superficial, for God cannot bless such unsent running. No man has any business to say, "I will be a minister of the Gospel" without deferring to the Spirit's will in the matter. All he can do is to surrender himself to God's sovereign pleasure and guidance. He certainly possesses gifts, if he is a child of God; but how many and to what use he cannot know until divinely informed.

This prime condition underlying the ministry immediately concerns the candidate for that high office. It is a question that must be settled between him and his God. Outsiders need not interfere. If a young man announces to the world that he has enlisted in Christian service, the world has no right to question it. It has no knowledge whereupon to base either affirmation or denial. It is impossible and unjust for us to judge the motive that actuates an evangelist when he makes his avowal.

But if we cannot judge the root, we can judge the fruit. "Ye shall know them by their fruits," said Christ to the masses that were continually humbugged by the uncalled presumptuous, false teachers. What should be the genuine fruit of a called evangelist? Converted souls.

This is a fair test, and a guarantee of divinely authorized work because a divinely blest work. Paul availed himself of this fact as sufficient proof of his apostolic call and office when he wrote to the skeptical Corinthians (1 Cor. 9: 2), "the seal of mine apostleship are ye in the Lord." Any man, learned or unlearned, ordained or non ordained, who thoroughly knows the truth as it is in Christ Jesus, and demonstrates the power of the Gospel to and in his hearers so that they are saved through his preaching, is God's minister and must be acknowledged such by man. His is certainly a successful ministry.

But there is another qualification known both to God and to man. It is love for souls. Such love may exist in the evangelist before he is chosen, or it may develop and appear during his active service. In either case, God knows all because He sees into the heart. Men may discover it later on; and it then becomes, not like conversion itself, a direct proof, but rather corroborative evidence of the divine impulse behind the servant and the work accomplished. You can soon tell whether or not the fire of intense love drives a preacher. Even the natural man is able to judge. Love for souls will manifest itself Pauline-wise: "I am made all things to all men that I might by all means save some." Paul furthermore, in 1 Cor. 13 asserts that love is indispensable to ministerial success. And this fraternal love is also of divine origin. It is Christ's compassionate love breathed into His servants, a torch kindled at the divine orb, the Sun of Righteousness

Much more might be written on the conditions and marks of a successful ministry, but if the few points above are kept in mind and thoughtfully pondered, all other apparent or minor conditions and signs will be found included in these: A Heavenly Calling, A Harvest of Converted Souls, A Christlike Love for Souls. Let my brother ministers consider chiefly the first, my non-clerical brethren the second, and let both classes together pay equal attention to the last.

Report to the Home Mission Board of the General Conference.

Dear Brethren.—It was not without some apprehension this time that I started on the long journey to a new and partly unknown field of labor. I had just passed through a time of severe sickness. However, though at first I felt at times severe after-effects of the sickness, yet the Lord graciously sustained me through it all. In joyous as well as in sad experiences the Lord let the light of His countenance shine upon us and showed us anew how for those that love him all things must work together for good.

My first stop was made in Texas It is generally known that in the last few years, more than formerly, there has been a tide of immigration settling toward the southern section of our country, including the vast stretches of land in Texas near the Gulf of Mexico and not far from, Houston and Galveston. And our people are not the last to be carried along in such currents. Many of these immigrations, too, in the past have proven successful, especially there where the necessary caution was exercised and where the need of church advantages was not lost sight of. But in the course of time a certain class has become overly fond of migration. Through new disappointments they are learning over again that "good luck" is not always to be found where they searched for it. The greatest sufferers in such unsettled conditions are generally the members of the family. Some time ago I met a brother in Saskatchewan, who, reading the glowing descriptions of Texas, had come to the conclusion that that was his ideal, and if he only could he would move there at once. Later I met another one in Texas, who, speaking of Saskatchewan, thought that must be a beautiful country and a suitable location, and if he only could he would be inclined to "try his luck" there.

How the matter will turn out with our people in Texas is hard to say as yet. Till now it has been with them mostly a coming and going. They find here for the most part new and untried conditions and surroundings. The climate, the nature of the soil, the products of the land, the influence of surroundings—all is to a large extent so very different from that to which one has been accustomed. Many soon become reconciled to their new situation. They claim that the climate agrees with them better and that they enjoy better health than formerly in the more northern states; and further that they have a better income than was the case with them in other new settlements. One brother said that for more than twenty years he had been looking for such a region, and that only now he had found here at the Gulf what he had left on the banks of the Black Sea. On the other hand there are those who have given up the last of their little possessions in order to return from this country as soon as possible. Some had to suffer much sickness and therefore soon tired of their new home. In the vicinity of Houston and Richmond, where I visited a number of our brethren, there seems to be in many places a very fertile soil People who prefer a warm climate and can accommodate themselves to those surroundings, will no doubt find there in material respects, a comfortable living.

It is a pity that so many, in their search for an earthly home, so easily lose sight of the conditions necessary for gaining possession of an eternal home. As for our work, it is often made much more difficult and the needed outlay much increased, by the widely scattered position of the individual settlers, and many of these have by their isolation made their existence untenable. And then what of the future of the children of these families? Too late, such parents often lament for their wandering sons and daughters with whom they had moved away from the congregations into foreign parts, where, as a matter of course, the influence of a religious communion was not to be counted on. Among these isolated and scattered members there are found those, too, who have been brought by the deprivations and trials of their new situation for the first time really to value the divinely ordained church life, which they miss. These naturally long for the advantages once possessed, though perhaps not rightly appreciated, and they seek in one way or another to supply this want in their new home. I am happy to bear renewed witness that many such have found, by the aid of our united efforts, the life of communion with God.

In several smaller circles, upon the expressed wish of the members, we celebrated together the Lord's Supper. However, at six or seven different places in the vicinity of the Gulf there are found many differing shades of opinion among those who have settled together. At one place, where less than twenty families have settled, it required five different elders to serve the various groups of this little flock at the Lord's table. While there were some who wanted to come into closer communion with the others or invited others to come with them, yet these others could not make up their minds to commune with those who in outward things did not have it according to their own notion. That members with such diverse views and customs would do better to settle in such a way as to bring those that are like-minded together is repeatedly proven by experience. The meetings, however, were generally well attended. With those, too, who do not stand in direct connection with our conference, we found a friendly reception and occasion to minister in the Gospel.

Christmas was spent in Oklahoma. There I entered many a poor hut. As on one of those days I sat in the circle of a poor family and the bill of fare consisted of dry bread and coffee without further additions, we could not help thinking how so many in other parts were at this time celebrating Christmas around feast laden tables. Yet we remarked too that many such, in view of their privileges and richly bestowed blessings, would not forget to manifest their fervent interest in the Lord's cause by appropriate thank-offerings.

I have spent most of my time recently visiting such settlements of our brethren in the faith where many are as yet living in very needy circumstances. While most of them appreciate our work, only a few were able to contribute materially to its support. "One more good harvest,' many would say, "and then still more of us can come out of the ground and erect our dwellings above. Then too, we can do more for church and school and mission work."

As far as possible I visited the larger and smaller settlements in Oklahoma. There the people are having railroad facilities brought continually nearer to them. One brother wrote to me beforehand: "Now we have only forty miles to bring you per carriage instead of sixty five as formerly." Another one said: "And we have now only twenty-five miles to the station instead of seventy." Others are already quite close to the railroad. Thus our people in that region are having their situation made much easier. In the course of the last year new settlers have come to various localities. Still others are about to come. In several cases isolated families have moved into the vicinity of existing congregations. In a number of places there are too few members to organize a congregation. If such smaller settlements could in some commendable way be united, it would greatly facilitate the institution of the desirable church life. Suggestions made in this direction in the past have been entirely without results.

In general, there is noticeable among the brethren there a growing desire that more earnest efforts should be made to bring together our individual forces into united work. Other denominations by whom our members are surrounded, hold conventions and conferences, and there is no lack of invitation. Why, it is asked, might not our members there be helped by similar local meetings? May the Lord direct in this as in all things. That He may find among us more and more a willing people ready into every good work!

Looking back over the past year, we have endless reasons for thanksgiving in view of the blessings which He granted to our united efforts. We feel heartily grateful, too, to the congregations and the individual brethren and sisters who have during the past year remembered us and our work with renewed love and sympathy. May it serve for our encouragement to know that the borders of the Lord's Zion among us are being extended. We are permitted to realize ever and again that our work in the Lord is not in vain. Many a soul has been enabled to say: "The Lord has helped; He has granted peace." And many tried and faithful pilgrims among us have been strengthened and comforted in the upward journey. May the Lord who has begun His work among us, continue and perfect it to the salvation of many souls. With brotherly greetings. Your co laborer,

January, 1899. J. B. BAER.

How to Have a Good Prayer Meeting.

BY D. L. MOODY.

Several important matters must be considered in order to have a good, live prayer meeting. Of course the all important thing is the presence of the Spirit of God, without whom no spiritual blessing can come. But there are certain things on the human side that help or hinder success.

First of all, the physical conditions I do not believe even the angel Gabriel could infuse life into a meeting that is held in a dull, close room. Let there be plenty of fresh air. Make the room bright and cheerful, and there will be little chance of people's falling asleep.

It is a good plan to allow about a quarter of an hour at the beginning for singing, another quarter for the leader to read Scripture and introduce the subject of the evening, another quarter for prayer and testimony, and the remainder of the hour for special prayer. But I do not suggest this as a permanent division of the time. Avoid falling into ruts of any kind. If some leading minister can attend, let him occupy the whole time; and introduce variety in other ways.

The music should not be neglected. Paul says, "In everything, by prayer and supplication with thanksgiving, let your requests be make known unto God." I take it that thanksgiving and praise can best find expression in songs in which all can join It is therefore important to have an active, earnest leader of the singing, who is able to read the pulse of the meeting, and by striking up suitable and familiar hymns bridge over a pause, if need be.

A GOOD LEADER.

The success of the meeting depends largely on the leader. If he is full of life and of the Spirit, the audience will catch his enthusiasm; but a cold, listless manner throws a wet blanket over the proceedings.

As at all other services, I believe the best thing to do is to feed the people with Scripture. Why is it we have so much backsliding, so little growth in grace? Because of the lack of food for the soul. If one neglects the Bible, his soul becomes starved and easily stumbles "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby." The more men love the Scriptures, the firmer will be their faith. And if they feed on the Word, it will be easy for them to speak; for out of the abundance of the heart the mouth speaketh.

A GOOD FOLLOWING.

The success of the meeting must also depend largely on the audience. The leader is not a Goliath, to go forth alone. Of all church services, the prayer meeting is the one specially intended for church-members to take part in, and the subject should be such as to draw them out. The leader should try to bring in fresh voices, even if he has to hunt them up beforehand.

The members should come to the meeting in the spirit of prayer. It ought to be on their hearts from week to week, so that they are thinking about it and praying about it. If a spirit of unity prevails, such as we read of in the case of those early Christians who "all continued with one accord in prayer and supplication," blessing will surely follow.

I have no sympathy with the excuse that people have not time to attend. Of course there are certain ones whose circumstances or duties keep them away; but with many the excuse is due to sheer carelessness or indifference. Daniel was a busy man. He was set over the princes of a hundred and twenty provinces. Yet he found time to retire to his chamber three times a day to pray and give thanks before his God.

When the meeting is thrown open, friends should be brief and pointed in their remarks. We are not heard for our much speaking. Bible prayers are nearly all short. Christ's prayers in public were short. When he was alone with God, it was a different thing, and he could spend whole nights in communion. Solomon's prayer at the dedication of the temple is one of the longest recorded, and yet it takes only six or eight minutes in delivery. "Lord, help me;" "Lord, remember me when thou comest into thy kingdom;" "Lord, save us; we perish"—such are the prayers that never failed to bring an answer. The prayer that our Saviour left his disciples is a model in its brevity, its recognition of God and desire for the glory of his kingdom, its sense of dependence upon him for daily needs and for deliverance from the guilt and power of sin.

BE DEFINITE.

Beware of vagueness. It is a sure sign that the payer is heartless and formal. Beware of praying about everything that can possibly be touched upon. Leave something for those who follow to pray about. Beware of falling into ruts. Dr. Talmage says that if we were progressing in our Christian life old prayers would be as inappropriate for us as the hats and shoes and clothes of ten years ago. Mr. Spurgeon said that some men's prayers are like a restaurant bill of fare—ditto, ditto, ditto.

I believe in definite prayer. Abraham prayed for Sodom. Moses interceded for the children of Israel. How often our prayers go all around the world, without real, definite asking for anything! And often, when we do ask, we don't expect anything. Many people would be surprised if God did answer their prayers.

As it is the members' prayer meeting, special prayer should be offered on behalf of the church in all its varied activities, the pastor and all in authority. Other subjects for special prayer are the sick and sorrowing, the unconverted, and the services of the coming Sabbath.

Before the meeting is closed, an opportunity might be given for the unconverted (if there are any present) to make a confession or rise for prayer. I have one church in mind where they have conversions right along at the prayer meeting. Some testimony, some personal experience of God's grace and blessing, will often convince a man where sermon and argument fail.

The greatest need of the church to-day is more of the presence and power of the Spirit of God. O that Christians were roused to greater earnestness and importunity in prayer! I believe that the greatest revival the church has ever seen would result. God help us, each one, to be faithful in doing our share.

East Northfield, Mass.

The Mennonite.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, S. M. ROSENBERGER, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., MAY, 1899.

Bro. August Shuhart, who now lives at Sanatoga, is doing good work there in conducting a Sunday-school which is prospering under his direction.

The Board of Directors of Bethel College has decided to add to the regular courses of instruction a distinct course to be known as the Normal course.

A mission in the form of a Sunday school and regular preaching services has been started in Pekin, Ill., by the brethren Joseph Stucky and Valentine Strubhar. A number of meetings held by them there recently were blessed with good results.

The celebration of the communion in the congregation at Boyertown, Pa., was preceded by a series of Gospel Meetings during the week in which the pastor, H. G. Allebach, was assisted by the brethren August Shuhart, Silas M. Grubb and W. S. Gottshall. The spiritual interest among the brethren is growing. The Sunday school, though small in numbers, is well sustained.

Bro. John Newcomer, of Upper Saucon, Lehigh county, having spent both his bodily strength and all his means in nursing and caring for his aged sister, who was a helpless invalid for a number of years, has now himself been admitted to the Home at Frederick. Sister Newcomer was a member of the Saucon Mennonite church and during the years of the brother's waiting upon her he became a regular communicant with her.

As supplementary to the report of Bro. Baer found in this number the following lines from a private letter to the editor will be of interest. Bro. Baer writes under date of April 4: "I have just returned a few days ago from a long and severe winter trip. I was out on the frontier in our poorer settlements during the coldest weather—thermometer down to 30 below zero. That coldest day our train was caught in a blizzard and stuck fast. Two travelling men and myself succeeded to induce a party with a conveyance to take us during the night about ten miles to another railroad. Our driver lost the road and stuck in the snow drifts. So we had to beat part of the way on foot. . . . However, we had some most blessed experience too, especially among God's poor people. . . . I am to start again as soon as I can get ready for some western and northern states and also Manitoba. Bro. Ewert wrote to me lately that they had one man out in the field there for three and four months a year; 'but,' said he, 'there is work enough for ten.' Adjoining them is North Dakota, and 600 miles northwest is Saskatchewan, where people are flocking. So there are other fields in the states."

The editor recently had a very pleasant and to him profitable visit with the brethren at Belleville, Miflin county, and at the Gap and Kintzer in Lancaster county. We were rejoiced to see the grace of God among his people in these places. Among the ministering brethren whose acquaintance we had the pleasure of making were Joseph H. Byler at Belleville, Isaac Efy, of Kintzer, and Christian Brackbill and Amos Hoover, of Gap. We found these brethren in their active work for the Master, warmly assisted by earnest lay workers in Sunday-school and young peoples' meetings. We heartily wish them the continued blessing of God in their labors. The kindly fraternal spirit in which we were received will be a pleasant memory for our encouragement in the Lord's service.

The Mennonite Sunday-school Mission, an organization of active workers of the church in Lancaster county, Pa, held its quarterly meeting at Kintzer on Thursday, April 6. One of the attendants in a private letter to the editor writes as follows of the meeting: "I believe the Lord blessed the meeting. It was well attended with much interest manifested. The Welsh Mountain Industrial Mission, which is an outcome of the Sunday-school Mission, is certainly doing a good work. Crime is growing less and the colored people are becoming anxious to work to maintain themselves instead of begging as heretofore. Much good is expected to be accomplished under God's blessing by the movement to reform the colored people on the mountain. The collections for the day exceeded $150.

Conference Notice.

The Eastern District Conference will convene in the Upper Milford Mennonite Church, Lehigh county, Pa., beginning Sunday, April 30th. It is hoped that a large number of the conference delegates and visitors desiring to attend the conference will be present on Sunday in the appointed services. The Upper Milford congregation will heartily welcome as many as can make it suit to join with them at the Lord's communion table in the morning service. There being no session of the Sunday-school that morning the services will begin at 9.30 o'clock. The meeting at 2 p. m. will be devoted to the children and young people in a program that will be of interest to all. In the evening at 7.30 the regular conference service will be held. In connection with the business sessions of the conference on the days following there will be several papers or addresses on topics of church work which will probably be open for general discussion, among which are the following:—

A glance into the future of our denomination.

The relative importance of Redemption, Regeneration, Justification and Sanctification.—J. S. Moyer.

"Erloesung, Widergeburt, Rechtfertigung und Heiligung, und das Gegenseitige Verhaeltnisz."

A New Mennonite Church in Philadelphia.

The dedication of the Chapel, at the corner of Indiana Avenue and Franklin street, on April 9, is the outcome of an effort to do missionary work on the part of the First Mennonite Church.

The work began in January, 1894, by establishing a Sunday-school in a building located near Janney and Clearfield streets. A year later a hall on Marshall street near Indiana Avenue was procured and the work established there, but, the hall was found to be unsuitable for the purpose and a private house 3007 N. 6th Street was rented.

The Sunday-school has always been prosperous and it was not long before the school became too large for its quarters. In the meantime preaching services were conducted every Sunday evening, together with the Gospel meetings twice a week. A Young People's Society and a Ladies' Sewing Circle were organized and became useful factors in the work. As the interest was increasing among the workers and friends the need of a church building soon began to manifest itself.

At a congregational meeting of the First Mennonite church a finance committee was appointed and the trustees were authorized to purchase a site and erect a building.

An appropriate corner stone laying service was held on December 4 and from that time on the building progressed rapidly.

The dedicatory sermon was preached by Rev. W. S. Gottshall and services were continued during the entire day, addresses being made by Revs. A. S. Shelly, Aug. Shuhart and S. M. Grubb. Every evening of the following week was devoted to special services, sermons being delivered by the Revs A. B. Shelly, A. M. Fretz, N. B. Grubb, Wm. McClellan, W. H. Thomas and H. G Allebach.

The new building, while not elaborate, is cozy and comfortable. It is 65 by 33½ feet in demension, built of brick and dressed stone, with a seating capacity of about 450. The entire cost of the building is about $7500.

While no separate congregation has been organized, it is only a question of a little while when the Second Mennonite Church of Philadelphia will be a fact.

Young People's Convention.

To be held in the West Swamp Church on Monday, May 22.

:-: PROGRAMME :-:

AFTERNOON SESSION—2 O'CLOCK.

President Harvey Gottshall presiding.
Rev. A. S. Shelly, Musical Director.

Song Service.
Devotional Exercises — Rev. J. S. Moyer.
Singing.
Address of Welcome — Rev. A. B. Shelly.
Response — President.
Singing.
Topic—Committee Work.
1. What? — Ernest Leitenberger.
2. Who? — William Grubb.
Singing.
Topic—Young People's Society Socials, — J. Monroe Shelly.
Discussion, opened by — S. M. Rosenberger.
Topic—Junior Work—Organization—Plans of Work, — Elsie M. Bechtel.
Discussion, opened by — Annie J. Allebach.
Singing.
Referring and answering of questions.

EVENING SESSION—7.15 O'CLOCK.

Edwin Ehret, Presiding.

Song service.
Devotional Exercises, — Rev. Silas M. Grubb.
Vocal Solo, — Miss Florence Shelly.
Topic—Young People's Organizations as Soul Saving Institutions, — Rev. H. G. Allebach.
Opening of Discussion, — J. Oscar Fretz.
Singing.
Open Parliament—Loyalty to the Church, — Rev. W. S. Gottshall.
Address.
Referring and answering of questions.
Business, in charge of president.
Consecration — Presiding Officer.

Teams will meet the north-bound train due at Quakertown at 12.31.

Entertainment will be provided for all coming from a distance. Do not fail to register upon arrival and the committee will provide for you.

Come praying for the guidance and power of the Holy Spirit in the Convention. As led by the spirit, be ready to give as well as receive, so there may be mutual helpfulness in the blessed work.

S. M. MUSSELMAN,
ELSIE M. BECHTEL,
REV. A. M. FRETZ, } Committee.

Correspondence.

Notes of Progress from Philadelphia.

During the week of Prayer in the early part of the past month, services were held every evening, except Saturday, in the First Mennonite Church of Philadelphia, and they were exceedingly well attended. On Good Friday evening, 13 new members were received into the church, 6 by Baptism, and 7 by the Right Hand of Fellowship. Easter Sunday was ushered in with a praise service in the church at 6 A. M., one hundred of the members and friends attending. The regular session of the Sunday school followed this meeting at 9 o'clock, after which Communion services were held in the German language. Junior C. E. in the afternoon at 4 o'clock, and the regular C. E. prayer-meeting at 6.45, followed at 7.30 by the Communion Service in the English language, closed a day of praise and of blessings to all who attended. A large number of the members and friends joined at the Communion table, both morning and evening, the church being especially crowded in the evening.

The work in the church generally, is most satisfactory. Quite a number of new scholars have joined the Sunday-school within a short time past, and the attendance is holding good. The 30th Anniversary of the S. S. will take place next month. At the recent Convention of the Mennonite Sunday-Schools in this City, much enthusiasm and interest was displayed and many valuable points were brought out, which have proved of benefit to all who were present.

The semi annual election of offcers and committees of the C. E. Society took place on April 4, and the following constitute the officers for the next six months:—President, Annie McQuarrie; vice president, Menno Roth; secretary, Harrison Moyer; treasurer, Howard G Moyer; corresponding secretary, Edwin Ehret.

Ten new members have joined the Society since the first of the year. The prayer meetings continue interesting and attractive, made so by the fact that very few minutes are permitted to go by unimproved. A C. E. Choir has been organized and renders much assistance in the Prayer meetings, in the singing. Fifty dollars represents the first offering of the Society towards the building of the Mission Chapel; about half of this amount was raised by the Social committee for the purpose. Much interest is being manifested in the coming Convention at West Swamp, and it is hoped that a good sized delegation will be present from Philadelphia.

For the "Mennonite."

The Triumph of Life.

HANNA YEAKEL.

Even while there lingers yet the memory of snow-clad hills and barren limbs, of ice-bound brooks and frozen ponds, we gaze in astonishment to see the miracle of spring wrought under our very eyes. What magic power has brought forth those tender sprouts of green where but a month ago was seen only the bare brown twig, giving us no sign of such promise? How could this mellow, fertile soil which the ploughman so eagerly turns, ever have been the solid frozen mass which gave the echo to our tread? And it is not only that the Frost King has been completely dethroned, but that the wand of some great magician, as it were, has smote the earth, in response to which a multitude of tiny verdant blades have sprung from the ground, making our very footsteps rebound with their living instinct. Down in the meadow where the brook is flowing with a murmur of subdued gladness, as if it feared the return of thongs and fetters, there gleams a strip of brighter green along it course, painted by the same skillful hand that has laid such beautiful tints of mingled azure and gleaming white upon the celestial vaults, that were gloomy and foreboding with winter's leaden gray. Every morning, at the first break of day, there comes from the top of the cherry tree such a message of hope and joy that it makes our pulses throb responsive to the song, whose trustful, light hearted beauty is but vaguely understood by sinful, burdened humanity. It is a song of praise and wonder too, no doubt, for the Hidden Power that has brought back the warm rays of sunlight and the soft gentle breezes that are loved so well by robin and bluebird.

Coming in the very wake of the snowflakes, a train of myriads of tiny insects are floating hither and thither in the beautiful rays of the setting sun, as if they had been lured on by these "wild white bees of winter" and had copied their very actions. Have they, too, come at the magician's call? Since a week ago, there are madrigals at morn and brooding notes at twilight out in the marten cage which hung bare and wind-swept hitherto. Nor is it enough that the leaves of yonder bush should spring and cover it before our gaze; but lo! what habitant is it that constantly sways its branches and darts back and forth in busy journeys of construction? Yes, the currant bush is destined to be the living, growing home of a still higher form of life. Oh thou wonderful, powerful, hidden impulse, where art thou not evident! We hear thee at early dawn and at dusk of night. At noon thy forms are growing and gleaming about our path. We feel thy instinct within us, that lends fresh vigor to our sluggish veins and wakens new thoughts and passions in our breast. Out of cold and dreary desolation, thou dost lead forth warmth and joy and beauty; out of winter, summer; out of snow and ice, the singing brook and the smoothly gliding river; out of rocks and stones, the growing plant and the leafy twig. What triumphs are denied thee? Is it that thou canst change the heart of stone into a temple of love? Then build thyself a home, O Spirit of Life and Love, within these earthly tabernacles of ours; purge and purify them of sin and death; recreate them after a more lofty fashion, and let Thy life shine forth abundantly in Thy new creation.

For the Mennonite.

The Northfield Training School.

ANNIE C. FUNK.

The Northfield Training School was founded by Mr. D. L. Moody in 1890. It is situated in the beautiful village of Northfield in Mass., on a slight elevation overlooking the beautiful scenery of the Connecticut valley.

Mr. Moody's object in founding the school was to train young women for Christian work in general. He believes in the fact that Christians are "saved to serve." The training is not exclusively for mission work, in the sense as that term is usually thought of, but it is to give them such a training as will, by the help of the Spirit, enable them to save souls for their Master, which is the real sense in mission work.

The students are constantly being told that any Sunday-school worker in his own home church needs just as thorough a training in Bible knowledge as the foreign mission worker.

That "Northfield" is conneced with the name of the school proves to those who know Mr. Moody that it stands for all that is highest and deepest in spiritual things. Different courses of study are taken in the school, but the Bible course is pre-eminent. This course has been planned with these objects in view viz., to lead the worker (1) to a deeper knowledge of spiritual truth, (2) to a knowledge of mankind through the study of character as shown in Bible history and life, (3) to acquire the skill of using the word of God.

Students are requested to observe the quiet hour in the morning; so it is planned that each girl can be alone in her room with God and His Word, for the set time, without any thought of being disturbed by any one. These times are blessed and helpful as there is no better way of coming closer to God, than by being alone in communion and meditation.

While at the school, the students are engaged in district work in the surrounding country districts connected with the church. Some assist in holding the Sunday services there, others in visiting the families, still others hold children's meetings, while others are engaged in various other ways; the students thus have the additional advantages of practical teaching and helpfulness.

The Bible study is supplemented by music, sewing, cooking, drawing, elocution, physical culture, and weekly lectures in hygiene, thus affording the opportunity of thoroughly furnishing the pupils "into every good work."

It seems that Mr. Moody has thought it best and necessary to train young women in household science, so the general house-work is divided and each student is allotted to an hour's work daily. The house work with the cooking is all done by the students under the supervision of the matron.

Sisters, if you want a more thorough study of the Bible and a deeper spiritual insight of Bible truths, you will undoubtedly find that the Northfield Training School with its spirit filled teachers can supply your need.

It is truly a grand privilege and an inspiration to be permitted to associate with young women all having the one object in view, that of acquiring a knowledge of giving the best service to our Master.

The question has been asked, how much education does it require to enter the school? Last term students attended the school that possessed a very limited school education, but it is evident and needless to say that a person with a good education can study and give expresssion of thought much more readily.

The following will show what some of the students are doing that have left the school: 535 pupils have been enrolled during 9 years. Of these 63 were enrolled last year; 17 different denominations have been represented; 2 former pupils are now ordained pastors; 13 have become foreign missionaries, and 4 are under appointment; 24 are engaged in home mission work and 25 in city missions; 19 are pastor's wives or assistants; 12 are in Y. M. C. A. work; 21 nurses, workers in benevolent institutions; 13 are engaged in educational work, and many are working in their home churches.

Easter Awakening.

There are times when we are disheartened as regards the spiritual possibilities of our community, or our churches, or ourselves. At such times God speaks to us by His great parable of Eastertide. He calls us to believe that life is mightier than death, and that it never will cease its miracles of renewal. He reminds us that the Prince of Life was slain and raised again from the dead; that He was raised from the dead that we might bring forth fruit unto God, through sharing in that great uplift which His resurrection exemplifies. The resurrection thus strikes the note of hope for us and for our brethren. Easter is the springtide prophecy of the divine quickening, with which the face of mankind shall be renewed into the image of God.—*Sunday School Times.*

The Sunday School,

and Young People's Department.

EDITED BY S. M. ROSENBERGER.

The Sweetest Lives.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.

The love shall chant its own beatitudes,
After its own life working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.
[Elizabeth Barrett Browning.

It must be a source of gratification to every Mennonite who is acquainted with the principles laid down by the fathers of the church, in these days when the question of universal peace is so much agitated, that this has always been a cherished principle of our church. War against war! This is the battle-cry taken up by the Christian Endeavorers. Especially fitting is it that our young people should interest themselves in this movement, and, if possible, to give it practical aid. Of this movement Francis E. Clark, the president, writes as follows:

"I believe that this is God's purpose and plan. I cannot believe that He desires the red-handed Demon of War to stalk abroad any longer, going to and fro in the earth like Satan, and walking up and down in it. If anything can make the angels weep, it seems to me that it must be the bloodshed and carnage of an awful battle.

If this is so, then it is our duty as Christians, as young Christians with a future century before us, as Christians with such a magnificent opportunity to further a good cause, to do all that we may to deserve the beatitude of the peace-makers.

Here is one thing that we can do. We can all pray for this cause that is as wide as the earth, as high as heaven, and as important as the counsels of God. Here is something definite, practical and tangible, and let no humble Endeavorer, who believes in prayer, forget that he can do something to move the arm that moves the world and to hasten the glad day of universal peace.

We can, too, help answer our own prayers. We can petition (this is always within the rights of free-born Anglo-Saxons); we can agitate the subject; we can help create public opinion; we can devote a session of our local or State union to the subject; we can show the world that so far as we are concerned the Christian youths of America are looking eargerly forward to the new day when war shall be counted with slavery and polygamy, as one of the barbarities of a backward age. THE CHRISTIAN ENDEAVOR WORLD will have much to say about this matter in the future, and I ask for your sympathetic and earnest attention to every word that tends to usher in the reign of the Prince of Peace.

To make the above matter practical, a memorial is presented to the Christian Endeavorers for their signatures. The United Society has prepared copies of this memorial, well printed on heavy paper, with large space for signatures, which Secretary Baer will send to any address at five cents each. When signed they should be returned to Secretary Baer. Full directions accompany each memorial.

Any act is noble that responds to a law of God. Nothing is cheap that an immortal can do, and no sphere common where an immortal toils.
—*W. K. Davis, D. D.*

A Little Life-Saver.

London papers tell about a little girl, ten years old, who saved a boy from drowning. She saw the little fellow struggling in the water, plunged in, and by her presence of mind and skill as a swimmer, rescued him. The little lady is Jessie W. Kitson, the daughter of a solicitor. In an interesting function in the town hall at Bolton, England, she was presented with the Royal Humane Society's bronze medal and testimonial, receiving these awards from the hands of George Harwood, member of Parliament. Had the little lady not known how to swim, this act of heroism would have been impossible to her; had she known how to swim, yet been unpossessed of clear head and steady nerves, it would still have been impossible, for there is always danger attending the rescue of a struggling person from the water even by an expert swimmer. Yet it is possible for each of us to perform daily such acts of service as Jessie's. Though we be not expert swimmers and have not nerves of steel, we may give the kind word, the kind look, the helpful deed that may, though we know it not, save some struggling soul ready to sink for the last time under the waves of temptation and trial.—*Christian Herald.*

God-Given Power to Love.

Loving as we are loved is delightful and human. Loving whether we are loved or not is not easy, but it is God-like. In the full-heartedness of youth, our love goes out in return for kindness and love received. Loving those who love us seems as natural as breathing, and so, indeed, it is. But as we advance in life, the Master sets us harder lessons and puts our loving power to fire-proof tests. It seems a hard doctrine that loving fallible and unlovely men should be as the test of our love for a pure and holy and all-loving God. Yet any love worthy of the name, or the only one which will bear testing, is God-derived. Only when we look to him for power to love men do we gain that affection for and sympathy with our fellows which enable us to love others with no thought of their attitude towards us. —Rev. Dr. Chas. Roades.

A Sunshine Path.

"Why, it's a regular sunshine path," a lady said one summer day, as she looked down a garden walk bordered on both sides by double dwarf sunflowers, yellow marigolds and coreopsis.

Our path through life may be a sunshine path, if we choose to make it so, if we border it with cheery, sunshiny good-nature, a spirit of content with what God has given us, and deeds of kindness and love done to our brothers and sisters in the world.

The Light of the World.

When Bishop Hnrst was in Poona some years ago, he went ont to the great temple of Parbnti, and there watched the worshippers. He asked the aged Brahman priest, who for many years had received the offerings there, "Do as many people come here to pray as formerly?" "No," was the reply, "they are fewer every year." "How long will this worship last?" asked the bishop. "God knows," was the reply; "perhaps ten, perhaps fifty, years." "What will bring it to an end?" asked the bishop. "Jesus Christ," was the answer.

The Teachers' Trifles.

We purpose to consider briefly some of those things which teachers sometimes consider to be trifles, but atention to which, or disregard of which, makes the differeuce between a first-class teacher and a poor one.

It may seem to be a trifle whether or not the teacher comes quickly to order when the signal is given, yet failing to respond is the cause of many a dirorderly class. Taking the cue from the one who should be their leader, the members of the class do not attend to the signal from the platform, and likewise they neglect the efforts of the teacher when he wishes to get them into order for the study of the lesson.

It may seem to be a trifle to take part promptly and heartily in the devotional exercises of the school, but here again the difference between an orderly and a disorderly school is largely due to the action of the teachers in this respect. Where the teachers do their part, the scholars, as a rule, are apt to follow their examples. Contrarywise, failure on the part of the teacher in this respect generally results in the pupils' doing as they please.

It may seem to be a trifle whether or not a teacher is familiar with the rules of the school, but ignorance here is a cause of disorder. Rules are made for the welfare of the school. Teachers disregard them, and pupils follow the example of the teachers, and the school is in disorder. By obeying them, the teacher does much toward leading the members of the class to be orderly.

It may seem to be a trifle when a teacher does not choose to co-operate in all the plans of the school. There are teachers who are excellent instructors who have no interest in the school outside of their classes. They and their classes are little worlds to themselves. The result is, they are tending to break up that harmony which should exist among all the parts of the school, and this tendency in itself is always a cause for lack of that loyalty which is so necessary to good order.

It may seem to be a trifle to be able to teach the class without keeping the eyes riveted on the Bible. Those who have tried the method of having the lesson so in mind as to be able to look into the eyes of the pupil while teaching, know that this is no trifle, but a wonderful help in the keeping of order, which is so necessary in the impressing of truth. A good teaching plan is no trifle.

It may seem to be a trifle for a teacher to be partial. Teachers sometimes wonder why they have lost their influence over certain members of their classes. The officers of the school, perhaps, could give the reason. They have selected a few of their pupils, to whom they pay especial attention. The other members of the class notice this, are hurt, and fail to respond to the teacher's appeals. "Impartiality" should be a watchword of every teacher.

It may seem to be a trifle for a teacher to forget a promise made to a pupil. To the pupil, however, it is a great matter. He rarely ever forgets that promise, and the teacher's influence is lessened because of his failure to keep it.

It may seem to be a trifle for a teacher to remain behind, after school, for a fifteen minnte's talk with a member of his class, but great good comes as the result of such interviews between pupil and teacher. Sometimes the subject of the conversation is the pupil's lack of attention to the lesson; sometimes it is an appeal for the pupil to consecrate himself to the Lord. Whatever may be talked about, it is no trifling matter when the teacher prayerfully makes use of his opportunity in this reapect.

It may seem to be trifling to be punctual, to be regular, to speak a kind word to the pupil out of school, to write to or to select reading-matter for him; bnt the difference between a successful teacher and an unsuccessful one is frequently due to these so-called trifles.—*S. S. Times.*

To live well in tne quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, bnt he is one of God's heros.—*Dean Farrar.*

Mission Department.

EDITED BY A. B. SHELLY.

From Arizona.

We print below a copy of the report which our brother Dr. S. S. Haury, of Newton, Kansas, sent to the Indian Department at Washington, at his return from the Navajo reservation in Arizona, giving an account of the condition in which he found the Moki Indians, recently so sorely afflicted with small-pox. Dr. Haury sent a similar report to our Mission Board in whose name he and brother John Kroeker had gone to Arizona to render aid to the suffering Indians. As will be seen by the report, the disease had almost ceased when the brethern arrived and thus an early return was made possible for them. It is evident, however, that if help had come sooner and if the government officials had used more precaution in quarantining the different mesas that the disease would not have reached the enormous extent it has and no doubt many of the lives of those who have died might have been saved.

NEWTON, KANSAS, March 22, 1899.

The Hon. Commissiouer Indian Affairs,
Washington, D. C.

You are aware that I was sent by the Board of Mennonite Missions to assist, if need be, in relieving the Mokis in Arizona, as soon as possible, of the small-pox plague.

I sent you a telegram from Winslow, Arizona, on the 20th inst., briefly stating the present condition of these afflicted people, and herewith submit to you a more extensive report.

On the 13 inst. I arrived at Keam's Canon, accompanied by Mr. John Kroeker, who volunteered to accompany me as nurse if he should be needed. The following day Mr. Meagley, the superintendent of the Indian school, took me over to Oraibi, the third or most westerly Mesa. As there was some uncertainty as to whether or not the small-pox had also appeared in this village, I at once set to work of personally visiting and inspecting the town from house to house, Mr. Stauffer, in charge of the Mennonite Mission, who has been among the people for eight years, acting as my interpreter. I established, beyond all doubt, that the small-pox had not reached this village yet, although an Indian from the second Mesa had been here attending a dance a few days previous to my arrival. It may, however, develop yet from this source within 8 or 10 days.

Upon my urgent request immediately upon my arrival at Keam's Canon 4 Navajo policemen were, on the 16th inst., stationed at the foot of the hill near Oraibi to mantain a quarantine which had not, since the outbreak of the small-pox been attempted.

On the 17th inst. Mr. Stauffer took me in his wagon to the second Mesa where I expected to meet Dr. McKee and Mr. Shoemaker, to make a thorough investigation in these villages. As they failed to meet the appointment, previously made, I went to work visiting and inspecting every house in the villages of this and also of the first Mesa, Mr. Stauffer and two Moki guides accompanying me. The following facts were ascertained: The small-pox first appeared at the First Mesa about December 15, 1898, the infection being brought there by several Mokis who had previously visited at a dance with the Znni Indians, the latter being at the time afflicted with the disease. The disease rapidly spread to all three villages of this Mesa, and between January 1 to 5, 1899, it also had reached the second Mesa, as, it seems, no effort was made to quarantine the effected villages.

As to the number of cases of small-pox and the number of deaths in the different villages of the First and Second Mesa I herewith enclose a separate sheet.*

You will notice that 590 of about 850 had the small-pox, and that of these 184 died. Perhaps 600 of the 850 were vaccinated. In Wolpi, where the death-rate is by far the greatest the least number were vaccinated in proportion to the number of inhabitants. On the First Mesa the greatest number were vaccinated and the least number in proportion died. At Shungopavi 49 of the 64 deaths were not vaccinated, 15 were vaccinated, bnt it could not be ascertained whether it had "taken," or whether they were already infected before they were vaccinated. It was also found that comparatively few of the "non-vaccinated cases" escaped small pox and that at least 80 per cent. were vaccinated of those who were not affected by the disease. There were 6 or 7 families in which all died, in some other families only one or two members were left. All those were not vaccinated. On the other haud there were 8 families in which none were affected with the disease. In six of these families all, and in two none were vaccinated. One of these two consisted of a man and wife only, not less than 80 years old. It was further ascertained that the majority of the vaccinated small-pox cases had the disease in a very mild form, (varioloid).

As to the present condition I can say that the disease has spent its force and completed its deathly work on the First and Second Mesas. We found, on the 17th inst., 20 cases of small-pox on the Second Mesa. Of these 17 were convalescing, 3 cases were in the postular stage, one of which was a child and was also sick with pneumonia; it probably died since. The disease at the Second Mesa was at its height about the 10th to the 15th of February. Within the last 15 days there were only isolated cases of deaths. No new cases of small-pox had developed within the last 12 days. On the First Mesa all were practically well except one child, which is convalescent.

What now remains to be done is to disinfect these Indians, their houses and villages systemetically and thoroughly. This work can be commenced in perhaps 10 to 15 days. To accomplish it an experienced and competent special physician should be placed in charge, who also should be authorized to establish and mantain quarantine and to direct the vaccination of every Indian on the Navajo Reservation. He should have not less than two male and two female assistants to direct and oversee the Mokis in this all important work. Unless this is done I have all reason to believe that the work of disinfecting will be left to the Indians or not done at all and the small-pox plague will go from bad to worse.

When the small-pox broke out at the First Mesa in last December it would have been a comparatively easy matter to keep it there. I cannot see why it was not kept from spreading to the Second Mesa. There are only two trails leading up from the west to the First Mesa opposite the Second, and there are Indian houses at each one of these at the foot of the mountain where policemen could have been placed in charge to msintain a quarantine. The same is true as to the local condition on the east side of the Mesa.

As to Oraibi there was no quarantine established to protect it from the small-pox until the 16th inst., as stated before. The sub-agent visited Oraibi on the 26th of February, 1899, for the first time since the small-pox broke out among the Mokis. Were it not for the faithful efforts made by others to keep the Oraibi people protected against the infection they too would have had the plagne in their village undoubtedly long ago.

It is difficult to understand why the courtesy of transportation was denied the Santa Fee railroad physician from Albuquerque, who came to Keam's Canon to investigate the condition of affairs in relation to the small-pox among the Mokis, or why the volunteered services of Mrs. Needham, now an Indian employe among the Mokis, were not accepted. It is also difficult to understand why no agent or physician of the Indian Department had ever been at any of the villages on the Second Mesa until the 12th inst., and that at no time Mi-schanginovi nor Shipalovi have ever been visited to investigate the condition and needs of these people as they lay low with this dreadful disease by the hnndreds and died by scores. It is finally difficult to understand why apparently all efforts were made to keep the public in ignorance as to the real facts of the appalling condition that prevailed for three long months among these forsaken Mokis who were permitted to die like dogs under the very eyes of a Government which stands for Christian liberty, equal rights, and protection to all its citizens and wards without distinction of race or origin.

I have promised the Oraibi people, Mr. Stauffer and the Misses Collins and Ritter, to come back at once to Oraibi should the small-pox break out there also, and these all volnnteered as nurses should this be the case.

I have arrived at my home in Newton, Kansas, to-day and I hope you will pardon me that I have endeavored to throw some light on the present deplorable condition of the Moki Indians, the fault of which lies to the greater extent at the door of those who are in the Indian service and are supposed to assist in civilizing and christianizing them.

Yours most respectfnlly,
S. S. HAURY.

*) From this sheet we learn that the number of sick people at the First Mesa was 265. Of these 4 men, 4 women and 20 children, in all 28, died. At the Second Mesa the number afflicted with the disease was 325, of these 25 men, 37 women and 84 children died.

In writing to the Mission Board of the deplorable condition at the Second Mesa Dr. Haury also writes of the condition in which they found many of the bodies of those who had died. He says: "We also took a view of the place of the dead at Shimopavi. Here we found 2, 4, 5, 6, even as high as 8 dead bodies wrapped in blankets thrown on a heap in the crevices of the rocks at the side of the Mountain without being covered with earth.—These things must be seen—these deserted houses, these tornnp families, this mode of burial,—and then realize that in a single day out of a population of 125 ten died, and that in almost every house were some sick with the small-pox, in order to form a somewhat true idea of the terrible misery that must have prevailed there while the disease was raging. And yet there was no one there to bring them relief."

Sister J. A. Funk.

Sister Funk, wife of missionary J. A. Funk, at Cantonment, Oklahoma, died March 31, at 10 o'clock p. m., aged 35 years. Sister Funk was born March 24th, 1864, in South Russia. In 1884 she was married to her now bereaved husband John A. Funk. Filled with a desire to serve the Lord in the missionfield she accompanied her husband to America and after having spent a few years in Manitoba they came to Kansas, from whence they were called to our missionfield at Cantonment to do missionwork among the Arapahoe Indians, in which work she for a number of years, was with her husband, actively engaged. For the last ten years she was a sufferer with heart troubles, and although her sufferings were at times severe yet she bore them with Christian fortitude, strengthened by the hope of a better life where she would rest from her pain and suffering. She leaves her husband and one son to mourn over her departure. Brother Petter, our Cheyenne missionary at Cantonment writes: "She had a childlike faith and she loved her Savior. She was often sorrowful because she could not do more for her Master. Her last days were days of extreme anffering, but she found comfort in God and His word. She passed away in peace. She was a faithful wife, a beloved mother and a dear sister in our mission family. We monrn, but not as those who have no hope." At her burial the brethren C. Ramseyer and J. S. Krehbiel spoke words of comfort. The former from Acts 9, and the latter from Rev. 3:20.

Village Preaching in India.

A form of work that is found very encouraging is itinerating by lady missionaries among the many villages in India. In a letter about this, one lady says:—"About three months ago we opened work in four new villages, where the people seem to have forgotten, if they had ever heard the Gospel preached. It was a strange experience. The villagers could not understand what we were or what our message was. They gathered around us in utter astonishment and were not a little frightened—poor, ignorant women running to and fro from various corners, trying to solve the great mystery. After a time one or two women had plucked up enough courage to come and touch the Miss Sahib's clothes. They wondered what they were made of; in fact, they did not quite make out what the Miss Sahib was. They were soon informed by the Bible women that she was their 'bahin' (sister), and nothing short of it. We sang bhajans, and explained their meaning to them."—*Selected.*

A Visit to the Home of Menno Simons.

Brother A. D. Wenger, who of late has been traveling through Europe, writes as follows to the *Herald of Truth* of a visit which he made to the Home of Menno Simons at Witmarsum:

"On my way through Holland I visited the home of Menno Simons at Witmarsum. It is about four miles from the North Sea, and a little farther from the Zuider Zee. One mile out from the village I found the place where the church stood in which he preached. Only a few of the old bricks yet remain among the trees that surround the beautiful blot of ground 40 x 80 feet. Beyond the trees a deep ditch encircles for drainage. The brick walk that led from the road to the church is covered with earth most all the way. Over the brick bridge, through the iron gate and up the sea-shell walks by some flower beds you reach a large stone that has been set up to memorize the spot. Here in his home church, as well as elsewhere, Menno boldly preached, not the things that he thought might suit the people, but the principles of the word of God. For this he was persecuted and several times narrowly escaped death. He is not buried here. At the age of 67 he was laid to rest in Holstein, Germany, in 1559, and the spirit of the faithful laborer we trust has gone home to God, who gave it. Nothing remains to mark the spot. All was destroyed with the town in the thirty year's war.

"A house in which Menno Simons lived and wrote still stands in Witmarsum. It is a very very old looking one-storied brick structure 15 x 30 feet. It is barn shaped and has a high steep roof covered with tile extending within five feet of the ground. Endwise it faces a very narrow and dirty street.

"Possibly no one on our side of the sea ever visited Witmarsum before. In my stammering at a little of the Dutch to get some information from several of the inhabitants it was soon known through the village where I was from. It is quite embarrassing to have about forty people in large wooden shoes that clatter on the street like shod horses on a hard pike, pressing around you as though you were indeed a curious specimen. One is inclined to keep buttoned in his overcoat and wish to get away soon."

Three years ago the Mennonites at Sogradowka, Russia, built two new churches. They, however, neglected to conform with the law which requires that the building plans be submitted to the government for approval. The result was that the churches, when completed, were locked, and that by order from the government, and the congregations were not permitted to use them. The members sent committees to Odessa and to St. Petersburg, under great expense, to obtain permission to use the buildings, but all to no avail. The churches had to remain locked. Finally, in their extremity the congregation made a direct appeal to the Czar, and to their joy they received notice early last February that they may now use the buildings finished three years before.

Where the Inquisition Used to Be.

The occupation of a part of the Inquisition Plaza in Lima by a Protestant missionary is not without interest to those who have been watching the hand of Providence in the opening of Peru to the Gospel. In November, 1573, the first "Auto-da-Fe" was celebrated in old Inquisition Square. The first victim of the Inqnisition was an old French Lutheran, a so-called "heretic." During the years of Spanish domination, many others were burned, flogged, tortured, or sent to the galleys as slaves for life. On more than one occasion we have stood in this plaza offering the Bible as the book forbidden by the Inqnisition, and now this year of grace finds the veteran missionary, Dr. Wood, taking his stand on the ashes of its victims under the banner of the cross.

The Inqnisition may be gone, and Popery is tolerant because its strength is broken, but the same spirit still burns in the bosom of the Romish church, and permeates the descendants and followers of the Inqnisitors. In Peru the Bible is still burned; men are still persecuted for distributing it; and were it in the power of corrupt priestcraft, they would still be led forth to suffer the indescribable tortnres of "Anto-da-Fe."—*Selected.*

Opposition in Central America.

There is probably more real danger to the lives of missionaries in Roman Catholic countries than among the most benighted heathen. One missionary, writing from San Salvador, says: "I have written you of the two attempts on my life. After an absence of a week I returned yesterday, thinking perhaps that the people had calmed down, but to our surprise, after meeting and having retired for the night were awakened by the sound of battering against the door until the panel was split. We got out, but no one was in sight. In the evening there were stones thrown, which broke the roof directly over my cot, and as I went into my room, found the pieces of stone on the pillow. In the midst of all this persecution not one of the believers has wavered. They have rather become more bold and determined to serve and follow Jesus. They have left their evil habits and superstitious customs; those who smoked and drank saw they have been delivered from these appetites. During August I baptized three converts. Last night, to my surprise, we had a full house. After the regular services six of the believers asked to be baptized, so in spite of persecution God is pouring out His blessing."—*Selected.*

Marriages.

SMITH-BERTOLET.—On Mar. 11, 1899, at Schwenksville, Pa., by W. S. Gottshall, Mr. John Smith, of Gilbertsville, and Miss Sallie H. Bertolet, of Pagleysville, Pa.

Deaths.

BERTOLET.—On March 1, 1899, at the house of her brother, Joseph Borneman, in Boyertown, Elizabeth, widow of John G. Bertolet, aged 72 yrs., 3 mos. and 16 days. The funeral was held at the house of her son, John B. Bertolet, and interment was made at Bertolets Mennonite Cemetery. W. S. Gottshall conducted the funeral services.

STOFFLET.—On March 9, 1899, in Zieglersville, Pa., Susanna, widow of Jacob Stofflet, aged 73 yrs., 11 mos. and 13 days. The funeral services were held in the United Evaugelical Church, and interment was made at Slotterer's Meetinghouse. W. S. Gottshall officiated.

MOHR.—On April 6, 1899, at Milford Square, Pa., Willoughby Mohr, aged 62 yrs., 6 mos. and 12 days. Interment was made at St. John's Lutheran church, Spinnerstown, where the deceased was a member, on April 10th. Funeral services were conducted by A. B. Shelly and O. F. Wsage.

BERGEY.—On April 11, 1899, at her home on South Main street, Wadsworth, Ohio, Mrs. Mary (Gehman) Bergey, aged 68 yrs., 7 mos. and 25 days. Mrs. Bergey was born in Bucks county, Pa., and after coming to Ohio, she was married to Abrahanr Bergey, June 9, 1850. On October 25, 1879 she was received as a full member of the Wadsworth Mennonite church by letter. As such she continued a faithful member until her death. The husband and two daughters survive her. Interment at Woodlawn cemetery, Wadsworth, Ohio.

Contributions.

For Heathen Mission, received during March.

General Fund.—From J. Hege, Reihen, Baden, $13.00; Sister A. A., Beatrice, Neb., $50.00; Mr. and Mrs. Wm. Andres, Beatrice, Neb., $25.00; West Zion cong., Moundridge, Kan., $6.73; First Mennonite church, Phila., $21.00; Upper Milford cong., Pa., $2.57; Hereford cong., Pa., $11.59; Alexanderwohl cong., Kan., $45.00; Zion S. S., Donnellson, Ia., $3.96; Zion S. S., Dallas, Ore., $2.15; Newton, Kan. S. S., $10.40; Berne, Ind., $12.72; Halstead, Kan. cong., $64.25.

Relief Fund for Moqui Indians.—Berne, Ind. cong., $49.85; Halstead, Kan. cong., $17.00; Hoffnungsfeld S. S., Kan., $8.00; Zion cong., Ia., $17.22; C. Widner, Pulaski, Ia., $5.00; John Stauffer, Orie, Okl., $5.00; E. A. Shrag, Moundridge, Kan., $1.00.

Ph. Rabbit Fund.—Ebenezer Young People's Society, Bluffton, O., $6.00.

Building Fund for Missionary Petter's House.—Sewing Circle at Berne, Ind., $50.00; And the following sent direct to Bro. Petter: Sewing Circle of Bethel cong., Mo., $14.30; Cong. at Newton, Kan., $18.00; Prof. P. Claasen, Winfield, Kan., $5.00.

Gratefully acknowledged,
Brainerd, Kan. GUSTAV HARDER, Treas.

For General Conference Home Mission, received during Jan., Feb. and March.

From Mennoville cong., Okla., $3.00; Pretty Prairie cong., Kan., $14.90; Hoffnungsfeld-Eden cong., Kan., $12.25; Bethel College cong., $8.90; Bethel College Y. P. Society, $5.00; West Swamp cong., Pa., $8.52; East Swamp cong., Pa., $3.90; Y. P. Society of Quakertown, $5.00; Cong. at Beatrice, Neb., $17.85; Salem cong., Dalton, O., $15.45; Gnadeuberg, cong., Kan., $5.80; Halstead Kan. cong., $12.35; Bruderthal cong., Kan., $22.25.

Gratefully acknowledged,
Schwenksville, Pa. W. S. GOTTSHALL, Treas.

For Mennonite Home of Eastern Conference.

Cash Donations.—From H. R. Trumbore, $1.00; Edward Hoffman, dec'd, $2.12; A loving giver, 20c; Phila. congregation, $30.00; Hereford cong., $22.55; East Swamp cong., $11.00; J. R. Scheid for eggs, 55c.

MATERIAL CONTRIBUTED.

Philadelphia cong., Jan.—One can lard, 7 cans tomatoes, 10 cans peas, 6 cans corn, 1 box bromo, 1 box biscuits, 2 boxes corn starch, 2 boxes macaronies, 1 lb. tea, 2 lbs. sugar, 3 lbs. coffee, 3 lbs. soap, 2 lbs. rice, 1 pack self-raising buckwheat, 1 pack Quaker oats, 1 sack buckwheat, 1 sack corn meal, 2 men's shirts.

Benjamin Bertolet, lot rye straw.

Hereford cong., March.—34 lbs. sugar, 550 lbs. flour, 5 lbs. coffee, 2 lbs. prunes, 4 lbs. rice, 2 cans tomatoes, 3 cans corn, 2 lbs. oatmeal, 2 lbs. raisins, 3 qts. lima beans, 2 boxes corn starch, ¼ lb. tea, lot soap, 1 lb. peaches, 1 box soda, lot dried apples, 1 lb. bakiug powder, 5 lbs. salt, 3 jars and 6 cups jelly, 4 pots applebutter, 1 pot liver pudding, lot onions, 3 pieces dry beef, 6 sausages, 1 pot and 2 cans lard, 3 hams, 2½ bus. potatoes, 3 bus. oats, 2 bags corn, 6 bus. shelled corn, 1 broom, 1 load timothy hay, 1 quilt, 2 pillow cases, 1 bolster, 8 lbs. summer sausages.

Mrs. J. C. Egly, Phila.—Bureau, bedstead with bedding complete, stand, rocker, chair, toilet set, towels, black dress, underwear, carpet for one room and rug. Gratefully acknowledged,
JOHN L. BAUER, Fin. Sec.

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Vol. XIV. No. 9. Quakertown, Pa., June, 1899. Whole No. 165.

Young People's Convention.

The fourth annual convention of the Young People's Societies of the Eastern District Conference was held at the West Swamp Mennonite Church, on Monday, May 22nd, at 2 00 p. m. Mr. Harvey Gottshall, the president, presided. Rev. A. S. Shelly, the musical director for the convention, conducted the song service. The secretary being absent, Annie Funk was appointed to act as such.

Rev. J. S. Moyer conducted the devotional exercises in the German language. Rev. A. B. Shelly delivered the address of welcome in the German language, in which he spoke warm words of welcome to the convention, and the president responded with a few earnest words in which he gave the following as the motto of the convention: "One is your Master, even Christ; and all ye are brethren."

The first general topic discussed was Committee Work. 'What is the work of the Committee," was discussed by Ernest Leitenberger. Among the many good thoughts expressed, the following were noted: The work of the committee does away with the formality which might exist. Do your part wherever you may be placed, and wherever you find opportunity. The different committees were treated separately.

John C. Bechtel discussed the topic, "Who should constitute the Committee?" The following points were brought out in his paper: Members who are spiritual, earnest and active ought to be chosen as chairmen of the different committees. As far as possible have chairmen that are adapted to the work of the committee.

The open parliment on "Loyalty to the Church," was conducted by Rev. W. S. Gottshall. The following are the points on which he dwelt, and which were brought out by others: Loyalty is needed because of the outside influences, that of the world. Qualifications for loyalty—love for Christ and the church, a holy zeal, a knowledge of the work and history of the church, and a zeal for the work. Love for Christ is the key note of loyalty, it is that which prompts us. The greatest incentive to loyalty is to get the young people to work.

The topic on "Junior Work,—Organization, Plans of work," was treated in a pleasing manner by Elsie M. Bechtel. Some of the points emphasized were: Select the most fitted person of the church or society as Junior Superintendent, one who is spiritual, tactful and a lover of children. Have the meetings interesting and attractive. Junior societies are a necessity as it trains the boys and girls. The discussion was opened by Annie J. Allebach and among the many helpful suggestions given we note a few. The Junior Society a training for the head and heart, it is a training for soul winners. Juniors should be taught the solemnity of the promise. Some things that the leader should not do,—go unprepared, worry about the success of the meeting. Use such language that the smallest child can understand it. Be hopeful if you want to be successful. The newly organized Junior Society of the West Swamp Church then gave an interesting exercise.

The convention was favored with a duet, sang by Revs. A. S. Shelly and W. S. Gottshall.

The greetings of this convention were sent to the Y. P. C. which was being held in the First Mennonite Church in Newton Kansas, and the following reply was received late in the evening. "The Christian Endeavor and Young People's Societies of the Western District Mennonite Conference in Convention assembled heartily respond," D. Goerz. After the answering of several referred questions the afternoon session closed.

The evening session opened with a song service led by Rev. A. S. Shelly. The following committee on nomination was appointed, viz.—S. M. Rosenberger, Mary A. Bechtel and Ernest Leitenberger.

The different societies were represented by the following number of members:—First Mennonite, Philadelphia, 2; Second Mennonite, Phila., 1; Germantown, 1; Souderton 13, Juniors included; Deep Run, 9; Schwenksville, 2; Bally, 16; Bally Junior, 1; Bertolets, 2; Quakertown, 23; West Swamp, 33; West Swamp Junior, 15; Union, Centre Valley, 5; Schwenkfelder-Krausdale, 8; Washington, 4.

The devotional exercises were conducted by Rev. S. M Grubb, after which the convention was favored with a vocal solo by Miss Florence Shelly.

The topic, "Young People's Organizations as Soul saving Institutions," was treated by Rev. H. G. Allebach. The following points were brought out: Every society in the real sense is a soul-saving institution. C. E. a primary factor of the missionary work. In his talk our attention was directed to the soul-saving functions of the committees. The general discussion of the topic was opened by J. Oscar Fretz. The following are some of the thoughts presented. The Young People's Society a place where testimony is to be given and so come in touch with the experience of others. Personal work by the members was advocated. The main object of the society is for Christ and the Church, and therefore it should be the aim of its members to bring others to Christ.

J. Monroe Shelly discussed the topic, "Young People's Society Socials." The objects of the socials as set forth by the speaker are,—to break away the formality which exists sometimes, to become better acquainted with the different members, especially the new members. Have the socials frequent and inexpensive, do not make money concerns out of them.

The general discussion was opened by S. M. Rosenberger. Some of the many good thoughts presented were the following: Aim high, have a high standard for the socials. Something intellectual should always be provided. Christ must be present if they are to be a blessing. As was seen on the program Rev. H. A. Bomberger, of Philadelphia, was to deliver the address of the evening, but he being absent, Rev. S. M. Grubb filled his place. He gave a very interesting and profitable address. The thought which seemed to run through the whole address was that of loyalty. Loyalty to the teachings of the Bible, loyalty to the teachings of the church of our forefathers. Liberalty to be advocated but to be consistent in liberality.

Our beloved brother of the Schwenkfelder denomination, Rev. O. S. Kriebel, was called upon and he spoke a few earnest words on the importance of work for the salvation of souls, and that of being filled with the Holy Spirit for the work. A short business session followed when the following report was given by the nominating committee: Pres., J. M. Shelly; Sec, Lottie Shelly; Treas., J. Oscar Fretz; Program com., – U. S. Stauffer, Mrs. A. B. Martin, and Mr. H. D. Detweiler. Souderton was the place selected for the next annual convention. On motion it was agreed that Rev. A. S. Shelly be paid the expense for supplying the music. A vote of thanks was extended to the people of West Swamp for the kind hospitality which we received during our stay.

Rev. N. B. Grubb led the consecration service. He spoke a few earnest words, also a few of the societies as a whole participated in the service, after which the convention closed with singing "God be with You," and the mizpah benediction.

HARVEY GOTTSHALL, Pres.
ANNIE FUNK, Sec. pro tem.

A Few Practical Suggestions.

The last report of Bro. J. B. Baer to the Home Mission Board contains some suggestions that are worth noting. Speaking of the suffering occasioned by poverty among some of the frontier settlers, the example of a poor widow living in a shanty with the cold ground for a floor and a scarcity of fuel in the bitter cold of winter, the aged sister comforting herself with the thought that soon she would be taken to the mansions where it would be better than in this cold, cold world—the example of this poor yet happy servant of God is used to point out the blessedness which all may find in setting their affections on the things above.

Again, speaking of the general characteristic of Mennonites of aiming at the possession of homes of their own and of caring for the poor among them, he suggests that it will be well to continue to encourage and assist the poor ones to attain a condition of self-support and of possessing homes of their own.

The fact that so many seldom or never have the opportunity or ability to go to the conferences and conventions suggests to Bro. Baer's mind that in many places local gatherings of this kind could be held answering to the local needs and circumstances.

For the past few months Bro. Baer has been visiting some thirty congregations in Kansas and Missouri and Iowa.

Bro. P. R. Voth of Kansas recently made a little visiting tour in another county. One practical result of the visit was—several new subscribers for THE MENNONITE.

Conference Proceedings.

Minutes of the 101st Session of the Eastern District Conference held in the Upper Milford Mennonite Church, Lehigh Co., Pa., April 30 and May 1-2, 1899.

The members of the Conference and the Congregation united in celebrating the Lord's Supper on Sunday morning, April 30. J. S. Moyer made the introduction and W. S. Gottshall preached the sermon, and A. S. Shelly, assisted by N. B. Grubb, administered the emblems of Christ's body and blood. In the afternoon a service was held with the Sunday school and addresses delivered by A. B. Shelly and H. G. Allebach. In the evening A. M. Fretz preached the Conference sermon from 1 John 1: 3; he was assisted by J. S. Moyer.

MONDAY 9.00 A. M.

Hymn 122 was sung. The President, A. B. Shelly, read 1 Peter 1 and offered prayer. Conference sang hymn 126 which was followed by another prayer by N. B. Grubb.

The following congregations were represented:

Bertolets, by Deacon Isaac Hunsberger with 1 vote.
Bowmansville, Minister Solomon Ott and Deacon Gerson Bowman, 2 votes.
Boyertown, Minister H. G. Allebach and Deacon Ambrose Stauffer, 2 votes.
Deep Run, Minister A. M. Fretz, Delegates Isaac F. Rickert and Aaron F. Myers, 6 votes.
East Swamp, Minister A. B. Shelly, Deacon Lewis Slifer, 4 votes.
Flatland, Deacon D. M. Landis, 2 votes.
Germantown, Minister Silas M. Grubb, 1 vote.
Hereford, Minister A. S. Shelly, Deacon James B. Funk, 7 votes.
Philadelphia, Minister N. B. Grubb, 14 votes.
Pottstown, Minister H. G. Allebach, 1 vote.
Quakertown, Deacons D. W. Landis and U. S. Stauffer, 2 votes.
Schwenksville, Minister W. S. Gottshall, Deacon M. C. Gottshall, 7 votes.
Saucon, Minister J. S. Moyer, 1 vote.
Springfield, Minister J. S. Moyer, Deacon John O. Schimmel, 3 votes.
Souderton, Minister A. M. Fretz, Deacon William G. Moyer, 4 votes.
Upper Milford, Minister A. S. Shelly, Deacon Milton Schantz, Delegate William M. Gehman, 4 votes.
West Swamp, Minister A. B. Shelly, Deacons Peter Sell and Christian Musselman, 7 votes.

The minutes of the last session were read and adopted.

Evangelist S. M. Musselman was granted one vote and the privilege to take part in the discussions.

Election of officers: A. M. Fretz was elected president and W. S. Gottshall, secretary.

Resolved, that nominations shall be received for all officers and committees elected at this session of Conference.

The Conference Treasurer submitted the following report:—

Cash in hand Oct. 4, 1898	$325.29
Received from the First Mennonite church, Phila.	19 50
" " " Upper Milford congregation	9.71
" " " Hereford " "	29.26
" Interest on a note	6.00
Total	$388.36
Paid Silas M. Grubb for services at Germantown	$50.00
" H. G. Allebach " " " Pottstown	72.00
" John H. Bechtel for interest on Pottstown church 40.00	162.00
In hand	$221.36

A. S. MOYER, Treasurer.

This report was accepted and John L. Bauer elected Treasurer.

Conference extended a rising vote of thanks to Bro. Aaron S. Moyer for his faithful services as treasurer of Conference for many years.

The secretary was instructed to provide the treasurer with printed postal cards to acknowledge the receipt of money for the treasury.

The Publication Committee submitted their report and it was accepted. Resolved, that the Publication Committee shall have one month time to finish their report and hand the same to the new Publication Committee and to the Secretary of Conference for entrance in the minutes.

Bro. Christian Krehbiel, Jr., of the college at Bloomington, N. J., and assistant pastor of the Mennonite church at Halstead, Kansas, was present and was admitted to the discussions of the Conference and empowered with one vote.

Resolved, that the chair appoint a committee of three to confer with the pastor and representatives of the newly organized congregation at Quakertown in reference to their admission into the Conference. The committee appointed consisted of J. S. Moyer, H. G. Allebach and M. C. Gottshall.

H. G. Allebach offered prayer and the forenoon session closed.

2 00 P. M.

Hymn 132 was sung and Christian Krehbiel led in prayer.

The committee appointed on the admission of the Quakertown congregation reported favorably and the congregation was admitted.

Rev. Eli Keller, of the neighboring Reformed church, was present and Conference invited him to take part in the discussions.

The matter of publication was taken up and it was decided that the Chair appoint a committee of three to prepare recommendations for the future work of the Publication committee and to submit them at the session the next morning. N. B. Grubb, W. S. Gottshall and William M. Gehman were appointed.

Report of the Secretary of the Mennonite Home and the report of the treasurer of the Home were received and approved. These reports will again appear in print.

D. M. Landis, John L. Bauer and Joseph Wile were elected as members of the Board of Managers of the Home for a term of three years. S. H. Longaker was re-elected treasurer.

Report of the Home Mission and Church Extension Committee:

Boyertown.—The congregation assumed all responsibility after having been temporarily supplied with a minister by the committee.

Pottstown.—We consider the situation here hopeful for the future. While for some time to come the work will need the kindly support of the Conference, the committee is convinced that the work should be encouraged. The Sunday-school is improving, and is getting on a firmer basis. The prospects are that new members will be added to the congregation soon and the prosperity of the town will likely bring some of our members back who had moved away.

Germantown.—The services were held regularly by Silas Grubb. Both services and Sunday-school suffered somewhat on account of the inclement weather, but we expect they will revive during the more favorable season. The C. E. society is active.

Allentown.—The time and place of services remain the same and are more satisfactory than before.

Committee { N. B. GRUBB, President, W. S. GOTTSHALL, Secretary, A. S. SHELLY, Treasurer.

Report was accepted.

N. B. Grubb reported that the Mission of the First Mennonite Church of Philadelphia was just now being organized as the Second Mennonite Church of Philadelphia.

Home Mission committee elected: A. S. Shelly for 3 years, H. G. Allebach for 2 years and W. S. Gottshall for 1 year.

Since the General Conference will meet in the Hereford church in October of this year and the neighboring congregations will also reap a benefit from this gathering, Conference deemed it right and just that an opportunity should be given to the other congregations to help in bearing the expense of the Conference, and recommended that a person be appointed in every congregation to communicate with the brethren at Hereford as to what may be needed. N. B. Grubb was elected transportation agent.

Conference passed a resolution endorsing the Peace proposition by the Czar of Russia.

Resolved to ask the Programme committee of the General Conference to provide one evening during Conference for a meeting in the interest of the sisters and their part in Mission work.

A. B. Shelly proposed that Parochial reports be added to the statistics of the congregations, and Conference passed the following resolution:

Resolved, that Conference expects a written report from each congregation to the Conference in addition to the statistical report, to admit of a clear insight into the work of the congregation.

Afternoon session closed with prayer by Solomon Ott.

7.30 P. M.

The first topic, "A glance into the future of our denomination," was postponed.

The second topic, "Relative importance of redemption, regeneration, justification and sanctification," was ably discussed by J. S. Moyer.

It was decided that this article shall be published in the *Bundes-Bote*. It was also decided that H. G. Allebach shall translate it into the English for publication in pamphlet form

TUESDAY, 9 A. M.

H. G. Allebach conducted the devotional exercises by reading the 84th Psalm and offering prayer.

The committee on recommendations for the Publication committee reported and the report was adopted with some changes

The following were elected on the Publication committee:—A. S. Shelly for 3 years, W. S. Gottshall for 2 years and H. G. Allebach for 1 year.

The Rules and Regulations of The Mennonite Home were amended as follows:

a.) To be added as Sec. 8, under Art. V.

The Board of Managers may temporarily admit to the benefits of the Home, persons of any age, to whom for the time such a retreat would be an evident blessing. The conditions of such admission shall be decided by the Board in each case according to the circumstances.

b.) To be added to Sec. 1, Art. V.

Provided, that in order to be admitted under the provisions of this section without paying an entrance fee, a person shall have been a member of the Mennonite Church for at least five years immediately prior to his or her application, but in special cases the Board shall have the power to act according to their own discretion.

The Committee on the By-laws presented their work to Conference and after considering several points the forenoon session closed with prayer by A. S. Shelly.

TUESDAY, 1 30 P. M.

Prayer by W. S. Gottshall.

Resolved, that each Article in the By-Laws receiving two thirds of all the votes cast on the Article shall be declared as adopted. After discussing each Article separately and voting, the ballots were collected and the Secretary upon counting them at home found that Art. 8, Sec. I, and Art. 6, Sec. IV, were unanimously rejected and all the others were adopted with a good majority and many unanimously.

It was decided to grant the same support for the work at Pottstown as before.

The recommendations of the Educational committee were received and Conference authorized the committee to support the beneficiary to an amount not exceeding $100. Election of Educational committee resulted as follows: William M. Gehman and A. S. Shelly for 3 years, John O. Shimmel and A. B. Shelly for 2 years and Henry Borneman and Silas M. Grubb for 1 year.

Business committee: H. G. Allebach, J. B. Funk and Silas M. Grubb.

It was decided to hold the next Conference at Quakertown, Pa.

A rising vote of thanks was extended to the Upper Milford congregation for their hospitality.

Resolved, that A. S. Shelly shall have a number of copies of the Constitution printed and distribute it among the congregations.

Resolved, that the congregations be requested to vote on the revised By laws as a whole.

Resolved, that the Publication committee shall publish the above mentioned By-laws in the language deemed most suitable to them and that they superintend their distribution, and that Conference pay the expense connected with the Constitution.

Conference closed with the usual closing exercises.

A. M. FRETZ, Pres.,
W. S. GOTTSHALL, Sec.

Contributed.

Christian Zeal.

"Do your duty with a fervor
And a heartiness of will
That shall banish all the doubting
From the world of wrong and ill."

Spurgeon has said, "Men ride stags when they hunt for gain and snails when they are on the road to heaven." However true this may be, certain it is that it ought not so to be. If men would strive as hard to improve the world as they do to improve themselves, half the evils of this world would be remedied.

But there is another class of men for whom it is too much exertion to mount a stag in whatever persuit. Whether, say you, is the more important class? Is it not the latter? There is little hope that a lazy man will ever accomplish anything, whereas, if the ambitious man's zeal to be turned in the right direction it will accomplish as much good as it did harm. The latter is a 'sparrow picking corn,' but the former is a 'sparrow setting on eggs which will all turn to sparrows and do a world of hurt."

Contrast with these the life of our Savior. He was always seeking the good of others whether he himself had where to lay his head or not. He was the hardest worker of whom we have record. He had a zeal for the work in which he was engaged which knew no bounds. The best we can do is to make a good attempt to imitate him.

Every Christian should be zealous in the duties assigned him. The reason the church has so little attraction for many people is found in the fact that there is such a lack of enthusiasm. The different places of attraction make strenuous efforts to have their resorts attractive. Everything goes with a vim. Why should not the church profit by the example. A lazy man cannot be a true Christian, neither can a lifeless church be a true Christian church.

The best results are not attained when one man attempts to do all. Each person should have his particular part to do and all his zeal should be concentrated on that. Energy, concentrated, is the lever that moves the world. Paul gave us advice from experience when he said, "Having then gifts differing according to the grace that is given us whether prophecy, let us prophesy; or ministry, let us wait on our ministering; or he that teacheth on teaching."

Actions speak louder than words, and a Christian can do better service for Christ by acting out his principles than by telling them. A man's religion ought to come out at his fingers as well as at his mouth. The workman can win respect for himself and thereby for his Master, by faithfully and zealously performing his duties. The man who stands around talking about his religion and neglects the duties assigned to him will not make a favorable impression upon any one, but on the other hand is a great hindrance to Christ's cause.

That employe is most sure of respect and promotion who shows that he is desirous of promoting his employer's interests. "Seest thou a man diligent in his business, he shall stand before kings; he shall not stand before mean men." A professing Christian should, of all men, be such a one.

But then there are persons who think in order to be zealous they must always be in a hurry. Zeal and haste are not even distant relatives. The most earnest worker may have some leisure, but the idle man knows not what leisure is. He is always in a hurry and can pay no attention to the wants of others simply because he neglected to do his work at the right time. We read nowhere that Christ was ever in a hurry, yet how much he accomplished. He had leisure moments, but if during these, he was disturbed by some one in need, he did not murmur, but soothed his care. That, then, is Christian zeal which is ready at any moment to render service to others.

J. MONROE SHELLY.

Why Christ Worked Miracles.

BY H. G. ALLEBACH.

The number of Christ's miracles, individually selected and detailed by the Evangelists, and arranged by the harmonists, is thirty-six. Twenty-three of these miracles are cases of healing and casting out of devils; three, of raising from the dead; two, of feeding the multitude; two are wrought for Christ's own benefit, one as an object-lesson of faith to His disciples; and the remaining five waver in their import between manifestations of divine power, and instruments of divine blessing.

Now the question arises — What was Christ's motive in healing the sick, and in delivering so many from bodily afflictions? The popular motive assigned is mercy, pity, benignity. That our Lord was dominated by these feelings is unquestionable. "I will have mercy and not sacrifice," was one of His mottoes. His kind and sympathetic heart bled to see human suffering and anguish. He wept out of pure commiseration at the grave of Lazarus, even though He knew that in a short time the bitter tears of the sisters would be radiant with the iridescent light of joy unspeakable when the grave gave up its dead. With tenderest sympathy He said to the widow of Nain, "Weep not." He had not the heart to send the multitudes away empty, as his disciples advised. So He is to day a compassionate Friend; and the warm heart's blood of the Son of Man, the "Man of sorrows," still courses through His veins. "In that He himself hath suffered, being tempted, He is able to succor them that are tempted."

But we have reasons to believe that Christ's feelings and sensibilities, keen and acute as they were, were not allowed supreme sway over His policy and actions. Although since graced by the name of "The Great Physician," He did not come as such, but left that profession to the sons of Galen and Hippocrates. If it was His supreme motive to minister to the ills of His countrymen, why did He follow the carpenter's trade at least a full decade, when that precious time might have been devoted to the calling presumably nearest His heart? Under the supposition that He performed His miracles simply "to do good," how shall we reconcile with it the oft-repeated hostile statement that "He charged them [the restored] that they should tell no man?" Such a policy of silence would certainly be unintelligible, and highly dishonorable to any man, let alone Christ, whose pretensions and pursuit would be directly counteracted by such a course. Imagine Schlatter charging any of his convalescents in like manner!

The supreme objective point of Christ's ministry was to convince the Jews that He was the Messiah "that should come;" to demonstrate to the waiting world that He was its only hope, and that on Him centred the weal or the woe, for time and eternity, of every born or unborn, past, present, or future Jew and Gentile. It was to reveal Himself as God incarnate, coming to earth in order to unite the entire race of mankind with Himself into compact, everlasting union and communion. All His teachings and transactions, the founding of the Church, the doctrine of forgiveness of sins, the instituted sacraments, the training of the apostles, the promulgation of His word among all nations and—most fitting climax!—His death upon the cross—all were but subsidiary means contributing to the one sublime end. The ethnic religions of history, Buddhism included, do not embody such a splendid conception. No matter what his theory of Biblical inspiration may be, every one must agree that nothing short of inspiration must have presided over the gradual organic development and perfection of the intricate and yet simple plan of salvation—a philosophy that succeeds not only in reducing the earth and its phenomena into a system, but also in combining earth and heaven into a transcendent, all-embracing unit. And the key stone of this structure of the ages is Christ.

The immediate business of Christ, therefore, was to manifest in various ways, His Divine nature, and, consequently, His Messiahship, consonantly with the specifications of prophecy. The effect of such manifestations was to be popular faith in Him. Three important epochal events beautifully epitomize the mission of Christ. The first is the angel's announcement to the Virgin of His birth, accompanied by the prophetic words: "Thou shalt call His name Jesus, for He shall save His people from their sins." The second is His half oracular utterance to His anxious parents in the temple, "Wist ye not that I must be about my Father's business?" The Third is the celestial scene that solemnized His baptism, ending with the words, "This is my beloved Son, in whom I am well pleased." These events are epochal; the first inaugurates His incarnation, the second, His silent preparation for His mission, the third, His public career. At the expiration of three and a half years — a short time—His mission was to be accomplished. It is clear that, since what was to be done was to be done quickly, every act of His, as well as every word, was to have a direct or an indirect bearing upon the object of His ministry. In a word, His business was to bring about faith in Himself. Whatever did not accomplish this was ignored or discarded. His first miracle was to be an attestation of His divine power. All of His miracles, with few exceptions, were wrought to aid or establish the faith of individuals or communities. Sometimes His miracles of healing were conditioned upon faith, sometimes were rewards of faith. So all-important was this matter of faith that occasionally, especially in Nazareth, "He did not many mighty works there because of their unbelief."

Two particular accounts of Christ's miracles introduce a new and significant idea. Instead of saying to the sick of the palsy (Matt. 9: 2) "Rise and walk" Christ said, "Son, be of good cheer; thy sins be forgiven thee!" The same idea is brought out in the final injunction of Christ to the impotent man in John 5: "Sin no more, lest a worse thing come unto thee." In these two instances, disease and sin seem to go hand in hand. Sin is either the cause of disease, or disease is the symptom or the punishment of sin. In any case, the forgiveness of the sin and the healing of the disease must come from the same source. If disease is the effect, and sin the cause, then the removal of the cause means the removal of the effect. If disease is the symptom of sin, it must disappear with the sin. If it is the punishment of sin, the remission of such punishment involves the disarming of sin, and the neutralization of its power. In this light we may look at every case of divine healing as a case of sins forgiven. "And who can forgive sins but God alone?" "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?"

From all these considerations, we must conclude that Christ's miracles were intended as direct or indirect signs of His divine origin, that the faith they were to kindle was belief in Him as the Messiah, the Lord out of Heaven, the Saviour of souls. We can do no better than to let Christ sum up our conclusion in His answer to John's disciples: "Go your way, tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." And this in answer to the question, "Art thou he that should come, or look we for another?" His miracles and those of the apostles alone had a special reason for existing, in that they contributed to a special object, which could not be gained in any other way. (John 11: 41, 42.) Whenever signs could be dispensed with in His ministry, He dispensed with them. (John 4: 48.) In other words, if faith could exist without the necessity of signs and wonders, such faith would elicit from above a rich blessing. (John 20: 29.)

The Mennonite.

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QUAKERTOWN, PA., JUNE, 1899.

To Our Subscribers.

The business management of the "Mennonite," having passed into other hands, a special effort will be made to collect the money outstanding. All who owe us will confer a great favor upon the business manager in saving time, labor and expense, by forwarding their money before being specially notified. Address all such matters to W. S. Gottshall, Schwenksville, Montg. Co., Pa.

The committee will make all possible endeavors to improve the Mennonite and make it one of the best church papers. Send in any items of church news or anything of interest and value, thus helping to make the paper what you would like it to be.

§

In the Mennonite congregation in Danzig, Germany, a complete register is kept of the children, as well as of the communicant members. The last yearly report shows an increase during the year in the number of children from 168 to 188, and the number of baptized and communicant members grew from 674 to 713. This congregation is one of the most flourishing in the old country and is one of the original members of the Union of Mennonite Congregations of Germany.

§

Just now the apple-trees are thick with leaves and seem to be all leaves. But approach them and see the abundant fruit hidden behind the leaves. After a while, the leaves can not hide the mellow apples any longer, and these must needs be seen. What does this parable teach? That the fruits of the Spirit must exist in us before they can become visible to others. The change of heart and purpose, the inner conformation of mind and soul to the image of God's Son must take place before the Christian becomes manifest to the world. Let the fruit mature and others will be delighted with its sweetness.

§

At our late Young People's Convention held in the West Swamp Church, it was gratifying and reassuring to feel that a deep spiritual undertone pervaded the meeting. It was not quiet and subdued enough to be called solemn. Holy, self-contained enthusiasm is perhaps a better description of it. There were present a host of young people overflowing with eager energy. The livepulse of this energy was in the atmosphere, stimulating older hearts and making them feel young again. The hymns were specially soul satisfying. The discussions, as a whole, brought out most helpful thoughts of practical value, and were carried on in a fine temper, altogether befitting consecrated children of God. One fact, not to be forgotten calls for mention: the fraternal participation of our Schwenkfelder kindred. All were tasting the blessing of spiritual unity, and some of us had to repeat from Psalm 133: Behold, how good and how pleasant it is for brethren to dwell together in unity. God grant that the spirit of this Convention may enliven all future occasions! Only one word to the delegates, however: Let us hear your voices oftener.

Items of Interest From Various Parts.

Peter Metz was elected Deacon in the Lower Skippack Mennonite church near Creamery, Pa.

The Sunday School Convention of the Kansas Mennonites will be held on June 15, in Hillsboro.

The family at the Home at Frederick now numbers six. The anniversary will be held on Aug. 29th this year.

The teachers of the German schools of our people in Kansas held their 27th institute on the 12th of May in Hillsboro.

At the preparatory services in the Souderton congregation on May 27 several new members were added to the congregation.

The congregations in the Pacific States held a conference in May from the 21st to the 24th, for which they met in the church at Enger, Oregon.

A Ministerial Conference of the Western District will be held in the Mennonite church at Hillsboro, Kansas, on June 13–14, followed by a Sunday School Convention on June 15.

At Hayesville, Ohio, there is a little Mennonite church but no congregation and no pastor; yet there is a live sewing circle, one of the oldest in our church, which is active in mission work and does not get discouraged in the face of all adversity.

The 25th Convention of the German S. S Union of Lee County, Ia., in which the Mennonite Sunday schools there take a prominent part, was held in one of the Franklin churches on May 22d. A good program had been arranged for the convention.

The work of collecting funds for the establishing and maintainance of the proposed conference school in the middle district, which work has been entrusted to Rev. H. J. Krehbiel, of Trenton, Ohio, is now going on. Bro. Krehbiel is visiting the different congregations in the interest of this important project.

The Publication Committee has appointed N. B. Grubb editor of the Year Book for 1900. Bro. Grubb has started in the work with his characteristic energy and expects to have the annual out in good time. We trust that any assistance that he may call for in the gathering of material for its pages will be cheerfully and promptly given by those in position to do so.

Bluffton Ohio congregation had an accession of twenty-nine new members by baptism on Good Friday. The aged Bro. John Moser officiated. In addition to the above number, several persons from other churches were received into the congregation. This congregation is the largest in the General Conference having about 900 members and enjoys a healthy prosperity.

Rev. Dietrich Gaeddert, of the Hoffnungsau congregation, Kansas, and prominently known in General Conference circles has been sick all winter and upon the advice of his physician has gone to California for rest and recuperation. We are sorry to hear of the illness of Bro. Gaeddert and hope the Lord will speedily restore his health and him to the useful service in his congregation.

The Sunday School at Bertolets is in a flourishing condition. A permanent organization was effected at a recent meeting and the following officers elected: Supt., W. S. Gottshall; Assist. Supt., Morris H. DeHaven; Sec., Frank Slemmer; Treas., I. W. Stetler; Organist, H. W. Stetler; Janitor Morris H. DeHaven. The School purchased new singing books and is rehearsing for children's day exercises some time in June.

Through the efforts of the Young People's Society a new library and book case has been placed in the Schwenksville, Pa., Mennonite church for the use of the Sunday School. The Society has purchased new singing books and the Sunday School is rehearsing for children's day.

The congregation at Loretta, South Dakota, dedicated their new house of worship on March 19. Christian Kauffman preached the dedicatory sermon in the forenoon, H. P. Unruh spoke in the afternoon, and the evening services were conducted by the Young People's Society together with the congregation.

After an absence of a number of years in California, where he had gone for his health, Bro. A. A. Sommer has returned to his former home in Wayne county, Ohio. His health is much improved. If the day will come again for him to resume his interrupted work, it will be a glad one for him, and his friends, and the church.

Bethel College, our beloved school at Newton, Kansas, now has a park of 125 trees, planted on Arbor day with appropriate exercises. Each student planted his own tree, and each of the four Societies planted four trees, or sixteen trees in all, around a tree in the center of the Park, known as "Bethel College Tree." They have therefore a tree in the middle of the garden and while it may be a tree of knowledge we hope it may have just the reverse influence upon the Bethelites than the middle tree in Eden had upon the human family. The College had commencement exercises from May 28 to 31.

Crumbs of Fact and Comment Swept up by a Reader.

A sage once said: "I have learned much from my teachers, more from my companions, and most from my pupils."

When Adam and Eve sinned in the garden Satan was full of glee. If the lodges succeed in getting a Mennonite as a member many feel just like that, it is the same spirit.

Gravity draws everything downward, so does sin, but it also drew God out of Heaven and Christ took that gravity out of sin and now sin has lost its power and we can just as easy fly upward, just as we like.

There was a beautifully carved vine on the door of the Temple in Jerusalem but it was the most useless vine in all Palestine. There are some people in the church that are worth less than that, they are neither useful nor ornamental.

The representation at Conference was better this Spring than for several years and good interest was manifested. While only a few left Conference before it adjourned, we hope the next time all will arrange to stay until the session is over.

It was very gratifying to notice the firmness of our young members of Conference on the fundamental Doctrines of our church. It was inspiring to the more advanced and experienced, and they are not afraid to trust the future into their hands.

A testimony to the Mennonites. — A Russian paper gives the following testimony to the Mennonites of that country: "The Mennonites are cautious, live within their means, are firm in their faith, and loyal to their church. Every one does his duty. Embezzling church funds, false representations and disorders never occur. A drunkard among them is scarcely known, they possess a high degree of civilization which is the cause of their prosperity."

A gripping horse leaves his feed and feeds on wind, he gets thin and weak. That reminds us of some people who push the Bible back and feed their minds on novels, newspapers, &c; and go to hear popular preachers deliver lectures instead of Gospel sermons. We need not ask why Christians are so sickly.

Did you have any new members in your church last year? Every church has at least one applicant and he is Satan himself, he does not appear as the devil but as an angel of light, and in many cases he is admitted. This member is perfectly satisfied with the preaching and revivals, Young People's Society, Sunday School and Missionary enterprises, &c. so long as he can compromise with the rest of the members and make the church worldly.

God moves in a mysterious way,
His wonders to perform;

The famine in India first opened the hearts of the Mennonites in America in compassion to provide the poor sufferers with daily bread, and through this circumstance also awakened a desire to bring them the Bread of Life, and already on March 24 of this year Bro. J. A. Ressler and Dr. and Mrs. Page and their baby arrived at Bombay, India. They had a prosperous voyage and will at once enter up their work as Missionaries.

A murderer who was hanged lately made the following statement just before his execution: "To every one I would say: Leave the wine cup alone. To the young, I would beg them to shun evil company. Had I heeded the advice of the Book of books I would not be here to day. I would not have lived a life of debauchery if I had been true to my mother's counsel." May this be a warning to all young people to abstain from the use of the wine cup and avoid the association of evil companions, and to the older ones to be careful that they go before the young with examples worthy and safe to follow.

Dewey is coming home and the people of some of our large cities are getting ready to act the Jackpudding. They are preparing for $10,000 banquets and $100,000 receptions. And still the cities' big debts remain unpaid and still the poor go hungry and still the millions are ignorant of the Gospel. We believe in honoring whoever deserves it, but not in such heathenish demonstration. The Indians honor the man who is most successful killing the whites and it seems that cultured and civilized and christianized America honors him most who can send the most souls to eternity at one sweep. What would God think of such a hero? Would He honor Dewey so?

For "The Mennonite".

Correspondence.

The celebration of the communion services of the Mennonite congregation, at Wadsworth, Ohio, was the largest ever held since the church was organized seven years ago. One hundred and eleven members partook of the services. Nine new members were united by baptism. Slowly, but surely, the church is making a steady progress. Rev. N. C. Hirschy's efforts are untiring in bringing souls to Christ.

Mrs. Jennie (Pennepacker) Lyman, whose death notice appears in another column of this issue, was born in Wadsworth, Ohio, November 5, 1860. Her parents came from Pennsylvania and are still living in their pleasant home on Main street. Mrs. Lyman's educational advantages were limited, a fact which she much deplored in after years. At the age of 18, Oct. 25, 1879, she gave her heart to God and was received into the Wadsworth Mennonite church by baptism. Her Christian life was peculiarly characterized by her unwavering faith in Christ Jesus, and her readiness to renounce all known sins. September 19, 1897, she was married to Dr C. N. Lyman. Her married life was a peculiarly happy one. Her heart's desire was that she might continue longer in this companionship. Still, she was fully resigned to the will of her heavenly Father She formerly was correspondent for the MENNONITE for a number of years until in 1898 she resigned her office. She will be remembered with many regrets all over the district, as she was an enthusiastic member at many of the district conventions far and near. The Sunday following the funeral services, memorial services were conducted at the Mennonite church by Rev. N. C. Hirschy, giving a eulogy of her life

Wadsworth, Ohio. DAISY B. MILLER, Cor.

POTTSTOWN.—In regard to the work at this place, we will let the facts speak for themselves. Four persons were admitted members of the congregation by the right hand of fellowship on Saturday afternoon, May 6, just before preparatory services. The dear young married people expressed their desire to live in the faith of the Son of God, and consecrate their bodies a living sacrifice unto the Lord. May God guide them incessantly through His Holy Spirit!

The next day all the members partook of the communion but three, two of whom were sick It was a season of rich blessing to all.

Sunday night, May 14, Bro. W. S. Gottshall preached an inspiring sermon to a well filled house. Every one is always ready to be instructed in the Word of the Lord by the former pastor, who is cherished in grateful remembrance.

Several of our faithful young workers are sick at this time of writing, but we do not cease to pray in their behalf, that, whether sick or well, they may glorify God, rest in the Lord, and wait patiently upon him.

Correction.—In the April number in the Article on the first page, last column the 14th line from the bottom the phrase should be,—"a new theology" instead of, "a man theology." Also in the couplet near the top of the column the first line should be,—"God grant that in the strange new sea of change wherein we swim"

The Needs of India.

Describing a recent journey through India in The Regions Beyond, Miss Lucy Guinness says: "Another great district lies before us—Mozufferpur—nearly as large as Dharbanga, and with an even larger and denser population—862 persons to every square mile. Its capital, distinguished by the same unwieldly name, Mozufferpur, 'victorious city,' is said to be 'undoubtedly the finest station in N. India, in beauty and extent.' Reaching from Patna, on the Ganges, right up to Nepal, and with two and a-half million people, this fertile country is distinguished by the possession of three missionaries—a German husband and wife representing the Gossner Mission, and an American Methodist. Mozufferpur City, which we reach at half-past five in the morning, has good educational and official buildings, and the district is noted for its indigo production. But we cannot help feeling that in a profound sense the most marked feature we have met since we left Maldah is the simple mission house here. Such a tiny effort, so inevitably feeble—two men and one woman among twelve million souls! Yet it is the promise, the seed, the beginning of the Empire to be. . . . Twelve millions? Yes, twelve millions. Champaran with two millions lies before us, and beyond that Saran, and beyond that Shahabad, with four millions between them, and all the way from Maldah down to Shahabad only this and one other point of light!"

Organization and Plans of Junior Work.

Paper read at the West Swamp Convention

BY ELSIE M. BECHTEL.

Christian Endeavorers are coming to know and see that of all their branches of work, Junior work is the strongest and most fruitful branch. The Junior Society is the best instrumentality in existence for insuring the presence and active interest of the children in the Church and Sunday-school.

The feeling of close relationship should be carefully cultivated in both societies. It may not be so many years before the entire membership of the older society will, practically, have come from the Junior Society, and, as the members of the elder society care for the perpetuity of their work, they should seek in all ways to promote the work of the Juniors. One of the best tests of the interest the older society feels in their Juniors is the number of prayers offered for it and its superintendent in the course of the society meetings. And right here is where so many older societies make a big mistake Oh, yes! they elect a superintendent and appoint a Junior Committee, but as for visiting them and praying for them they never seem to think about it; in short, they are very like some parents who care for the bread and butter and clothing of their children out of a sense of duty, but as for knowing how they spend their time, where they are, and what kind of company they are keeping, the parents do not concern themselves about that; but when they grow old and expect love and care from the children they need not be disappointed in not getting it, for children who have received little of this from their parents will have little or none to return.

In forming a Junior Society too much pains cannot be taken to become perfectly familiar with the best plans before the society is set on foot. Send to the United Society for junior helps and ask the older society to appoint, as a Junior Committee, some of their best workers, who will aid you. Talk it up, do preliminary personal work with the boys and girls, touch their noble impulses by showing them what a blessing such a society would be to the church and the community.

Choose as your superintendent some one who loves children and to whom children are quickly drawn and one who you know will go into the work willingly and prayerfully. Let the first meeting be announced several weeks beforehand, and at that meeting carefully read and explain the constitution, also carefully read and explain the pledge, teach them some bright easy songs, repeat some familiar prayer and dismiss with the benediction. During the time between this and the next meeting speak with the children and at the next meeting ask all who want to join to raise their hands, but be sure that during the week in your personal talks with the children you have fully explained and impressed upon their minds the duties and responsibilities of the step they are taking. Then sing some hymn and immediately after that have them sign the Constitution. After this they are members and you can proceed with the election of officers, and right here let me say, always try to introduce as much snap and accurateness into the business meetings as possible.

After this the officers and Superintendent appoint the committees being careful to get all but officers on some committee, putting the smaller ones on the Sunshine Committee.

Get Junior literature and distribute it amongst the Juniors, and have as many as possible subscribe to the "Junior Endeavor World."

Above all things have good music, select good songs and train the children to sing them well.

Let Junior Superintendents be careful—and in this they cannot be too careful—that their language is such that Juniors can understand, get down to the Junior's level, but keep them in control.

It is important that the Superintendent should sit where she not only sees the Juniors but where the Juniors see her too, for a warning glance or a shake of the head will often preserve the order of a meeting.

Win the boys. Try and get as many boys as possible into your society, for vim and vigor come in the bargain with every boy. Boys like novelty, and if you would keep them have frequent changes in the programme. Try to enter into the likeings of the boys, not catering to what is rude or carelessness in boy nature, but to all his innocent boyish tastes. Show him you are interested in him, his sports, and his home-life, in short just love them real hard and let them know it—*let them know it.* In the doing or not doing of this lies your success or failure in winning and managing the boys.

Do not make the mistake of keeping the Juniors too long in the meetings.

There are, of course, still many more ways of working, but if we are in doubt at any time what and how to do things, take it to Him who "is the way the truth and the life," and He will tell you all For all the books we may read upon the subject, all the talks we may hear upon it, will do us little good if the love of Jesus Christ and through that the love of the dear little ones, the fairest of the flowers in God's garden of humanity, does not fill our souls.

The Sunday School,

AND Young People's Department.

EDITED BY S. M. ROSENBERGER.

Children's Day.

Oh, Children's Day in the summer prime,
How bright is the world, and how fair,
When over the bowers the roses climb,
And the lilies are waving in air!
We bring to our altars our gifts of flowers
And the singing birds, and say
The happiest day of the summer hours
Is the Children's Sabbath Day!
The Sabbath of lilies and roses!
Our souls draw near in praises
To the beauty of Christ in Paradise
On the Children's Sabbath Day!

To-day the censers of roses swing,
More sweet than the censers of gold;
The birds at the altar sweetly sing
As they sang in the temple of old.
We joyfully sing 'mid the birds and flowers
To the praise of God, and say
The beautiful time of the summer hours
Is the Children's Sabbath Day!
The Sabbath of lilies and roses!
Our souls draw near in praises
To the beauty of Christ in Paradise
On the Children's Sabbath Day!

—*Selected.*

Sunday school institutes are being held regularly in a few of the charges of the Eastern District. They are interesting and profitable occasions. Among other good purposes they serve is the one of keeping workers in the cause face to face with the fact that there must be no stand still in this as well as in other lines of work. "Forward" must ever be the motto.

Decision day is becoming a recognized feature in many Sunday schools throughout the country. This new idea is simply emphasizing the one great aim of the Sunday school, that of bringing souls to Christ, and striving to make it intensely practical. Whether observed as such or not, that for which it stands should always be kept foremost in mind by all Sunday school workers.

It is being recognized more and more that children have rights as well as duties. It is a duty of children to be in attendance at church services. This is generally taken for granted, but that, being present, they have a right to expect something for themselves is probably too often overlooked. A writer taking the part of the children in this matter says: "If, indeed, it is the duty of children to attend these services, the preacher who conducts them has a corresponding duty to adapt the services to the children's comprehension. If, however, the preacher conscientiously refrains from providing for the children in services of the sanctuary which he conducts, the children can conscientiously refrain from attending on services where they are deliberately ignored. This principle is not always recognized, even by pastors who claim that children should be in attendance on services which they conduct. One Sunday, a pastor, on his way to a church where he was to preach that morning, met a large number of children coming away from the sanctuary, where the Sunday school session had already been held. He spoke of this as a lamentable sight. Yet the few children who did stop to the second service, as well as the older persons, found that the minister's entire sermon, that forenoon, was above the comprehension of children. That minister thought that the children had a duty to be present at the service which he conducted, but that he had no duty toward those children who did attend. It would indeed be a grievous wrong to children to insist on their attendance at services where they had no part or recognition, and where they were thereby trained to listlessness or inattention. Whenever there is a sanctuary service which children ought to attend, there is a sanctuary service in which children ought to be recognized and provided for. Duty on the one side makes a corresponding duty on the other side."

Christian Endeavor Notes.

– Nearly ten thousand Christian Endeavorers are reading the Bible through systematically.

*

Dr. J. Wilbur Chapman, D. D., now of New York City, is to lead the daily Quiet Hour at the Detriot Christian Endeavor Convention.

*

The Tenth Legion of the Christian Endeavor Society now numbers over 14,000, and there are over that number enrolled as Comrades of the Quiet Hour.

*

The programme for the next International Christian Endeavor Convention is arousing genuine enthusiasm among Endeavorers. It combines many features, and is a practical Bible school. Ministers are planning to attend in large numbers.

*

A letter from the Christian Endeavor Society in the Eighteenth U. S. Infantry Endeavors, Iloilo, Philippine Islands, says that they have had several conversions among the men, and several have been reclaimed who had fallen away. They have some persecution, but have come off more than conquerors.

*

One of the greatest attractions of the Detriot Convention will undoubtedly be that clear-eyed, great-souled author, whose earnest pictures of Christian ideals have shamed so many thousands into better living. There are many who would gladly go to Detriot for nothing else than to see and hear Rev. Charles M. Sheldon; and now that the readers of "In His Steps" are counted by the hundred thousand, it is safe to say that no sessions will be awaited with so eager interest as those Mr. Sheldon will address.

*

Christian Endeavor officers at the head of the work in the various States are coming forward in a solid phalanx to push the Peace Memorial. Take for a sample this, from President Eberman, at the head of Pennsylvania's great union: "It seems to me that yearly our Father lays some new and more responsible commission upon the willing shoulders of Christian Endeavor, and bids us go forward in the establishment of His kingdom. May we press for peace, millions strong and God-inspired; and in the glowing work you may rely upon Pennsylvania's hosts." May that inspiring message flash into every Christian Endeavor heart. Though the Memorials are called for in goodly numbers, the demand for them is only a fraction of what it should be. Send five cents to Secretary Baer for the document. Put your society on record. You will never have a nobler cause to work for. President Leet, of Washington, had the matter brought before his local union. Let local unions everywhere take it up. But don't wait for the unions. Don't wait for anybody. *You* do it, and do it *now!*

The Sunday School a Soul-Saving Institution.

BY AMELIA LANDIS.

I will endeavor to show that the Sunday-school is a soul-saving institution and why all laborers in Christ's vineyard should be zealous in the work of the Sunday-school.

First, we will consider what we understand by the Sunday-school. The Sunday-school is as we call it, the nursery of the Church. It is the place where the young and tender minds are instructed and prepared for their work in life. Children are as a general rule, in these parts of the country, sent to Sunday-school as soon as they can talk understandingly, and it is there that they receive their first impressions about the good and evil things of life and it is proper that children should be sent young, for Christ said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven."

Now, to make the Sunday-school a success, we must first of all have a man to conduct the school who is a man of religious principles, a man that fears God rather than man, and who with a true and faithful spirit walks in the countenance of God, always looking to him for strength and support in his labors and who with a prayerful heart ever remembers those entrusted to his care for their spiritual welfare.

The *teacher* should likewise be a person of Christian character. The position of teacher in a Sunday-school is indeed a responsible one, for the children are very apt to copy after him or her in their actions and speech. The teacher should always be prepared with a smile and some words of greeting wherever they meet, be it in the Sunday-school on Sunday or during the week. She should meet each scholar in the same way. In this way many a child's love is won by the teacher and a greater love will spring up between her and her scholars. Scholars will be more attentive to a teacher that they love and have respect for than they will for a teacher who is cold in her manner toward them. They will also have a longing to go to Sunday-school and in this way regular attendance is secured. Such a class will be of interest to the teacher and the teacher will be of interest to them. If the teacher is interested in his class and the class in the teacher, spiritual improvement cannot but be felt in the Sunday-school. His labors will be rewarded, the scholars will become earnest seekers of God's Word, and even in the youngest class the seed will begin to grow and as the scholars grow older they will have a deeper love for the Sunday-school and will increase in the knowledge of God, until they arrive at the years of maturity; then they will have no longing after worldliness and lust, but cling to what they have learned in their younger days. Let us ever remember that the seed sown while the soil is moist will thrive far better than that sown in the heat of the day, for as the twig is bent the tree's inclined. The same way with the young mind of the child. It will be the aim of nine-tenths of those who are brought up in the Sunday-school if they have once grasped the truth of salvation to continue their good work and there will not be one-half the danger of their becoming useless in this life that there would be if they were allowed to roam about on Sundays. Therefore, I say again, a child should be brought into the Sunday-school as soon as he is able to grasp the truths and lessons there taught,

Laborers in the Sunday-school often feel discouraged in their labors and thoughts strike them that their labors are in vain, but they may not for the present see the good they are doing. It is our duty to go ahead and labor in the vineyard of the Lord and gather in the lost ones that they also through the spirit become faithful laborers and be saved from the everlasting curse, for we read in Jer. 23: 28, "He that hath my word let him speak my word faithfully." Then let us as workers not be discouraged but be encouraged, for we read in 1 Cor. 15: 58, "Therefore my beloved brethren be ye steadfast, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain."

Why should we then stop teaching when we have God's Holy Word given to us with its blessed truths, and we read in Acts 5: 42, "That Christ's disciples did not cease to teach and preach?"

Mission Department.

EDITED BY A. B. SHELLY.

From Our Missionfield.

Brother Peter Stauffer, acting missionary among the Moki Indians in Arizona, writes that the smallpox have subsided entirely, there being, to his knowledge, not a single case left among the whole tribe. He writes further that a number of the "unfriendly" Indians have moved away from the different villages to Shemopavi, and that this village is now entirely occupied by unfriendly Mokis. What their object is in thus gathering themselves in a single village no one seems to know.

§

Brother H. J. Kliewer, missionary at Hammon, Okla. Ter., is about to erect a new missionhouse for his station, for which part of the material has been prepared already. The "Dug-out" in which he has been living since colder weather set in last fall, which made it too cold for him to live in a tent, is becoming unfit for occupancy. He writes that after a recent rain the water in the "Dug-out" was from one to two inches deep. The new house will be so arranged as to serve as dwelling for the missionary and as a chapel at the same time, thus avoiding the necessity of erecting a seperate chapel.

§

Missionary Kliewer writes from Hammon, O. T., "A number of the children here at school have been afflicted for some time with the measles, of which there are also cases in the camps. The four year old son of a widow died in camp with measles and pneumonia, some time ago. The doctor at Arapahoe, the superintendent of the school, and myself drove out one morning to see the sick boy. The doctor administered some medicine but a few hours later the boy died. As I had driven to another camp in the afternoon I was not informed of his death till after his burial. In connection with the latter a pony was shot, all the dead boys' clothes, together with about $30 worth of things which the mother had bought for him shortly before his death, and nearly all the clothes of the mother were buried with him. This shows how these people are still living in fear and superstition. To-day a woman, about thirty years old, died. She had been ailing for some time and was quite weak as the result of a pulmonary affection with which she was suffering. Her husband was willing to allow his wife to have a Christian burial. We consequently laid out a cemetery upon the mission land where we buried her, and we hope that in the future the Indians will bury their dead within this burial place. In order to prepare a coffin for the dead woman I had to tear away some of the boards from my wagonshed. At the grave we sang and prayed, and I made a few brief remarks. A number of Indians and Whites had come to the burial. It is to be hoped that the Indians will come to see that it is better for them to bury the bodies of their dead in a Christian way than to dispose of them in their old horrible heathen manner. Whether the woman died happy or not I do not know. But judging from the interest she took in the Word of God and the attention she gave to the simple explanation of the doctrine of salvation, and taking into consideration the amount of knowledge and understanding she had of the word, and on the other hand the greatness of God's grace and love as manifested in Jesus, I have reason to believe that she died in the Lord."

Progress of Christianity in Korea.

There is no more beautiful sight in any land than that of a Christian home. In Korea there are twice as many as there were last year; homes where morning and evening father and mother gather children and servants about the family altar to offer to the God of nations homage and prayer in the name of His Son; homes where the dread demons of the heathen abodes, have been cast to the moles and the bats, and Christ, and the Bible, and song, and love, and hope and better things have taken their place. We have been in and out of these homes and have found them clean and neat and tidy. Wife-beating, a universal practice in Korean homes, has been banished. One wife told in a prayer-meeting of the changed behavior of her husband toward her. "No more drunkenness and hard, unkind words and low, vile talk. We eat at the same table, at the same time, and out of the same dishes."

Two thousand years ago, to the sick, the blind, the lame, the lepers, the suffering of every kind, there was no touch like that of Jesus of Nazareth. It will be an underestimate to say that 25,000 Koreans found relief from disease and suffering in Christian hospitals of Christ, in this country last year. Christian medicine appeals probably in a special manner to the Koreans, because of a national weakness for medicine in theory and practise. No country of Asia has paid more attention to medicine than Korea. For centuries the peninsula was the fruitful source whence, on the one hand, Japan came for medical knowledge and China for drugs. Christ and Christianity in the character of a physician has special attraction to the Koreans.

In a beautiful little village near a seaport there lived a man who had once bought a Christian book. He had often studied its contents, but it was meaningless to him. One day a Korean Christian landing at the seaport saw the village a mile away across the valley, and led by an impulse went there, and to the first man he met announced himself a believer in the Jesus truth. This villager was the man with the meaningless book, and he received the Christian with great joy, "For," said he, "I have a Jesus book, but that is all I know about it. Come and make it clear to me." That was in August. We are told that there are now ten Christian families in that beautiful village, which has not yet been seen even by a foreign missionary.

The fast-falling night found a colporteur of the Bible Society in a strange village. He scooted a villager and asked for food and lodging. It was given and when the evening meal was over the neighbors came in to *niagi*, "talk." Among them was a school-teacher who did not think there was "any good thing out of Nazareth," but the earnest words of the colporteur imprest him and he brought a Chinese Bible on trust. The next we heard was that the school-teacher and his friends were hard at work weaving mats and sandals to earn money to pay for their Bibles and buy more Christian books. In the center of a small town there is a large grave which has been the seat of a spirit shrine for hundreds of years, and which gave the town its name shrine-town. But the heads of the village became Christians and led many of the villagers to follow their example, and now at that grave where formerly the only symbols of religion were barbecued dogs and the wailing chant of the *mudang*—sorceress—we have a Christian chapel, and each Sabbath enlightening and uplifting instructions.—*Korean Repository.*

General Mission Intelligence.

The missionary study class has been one of the greatest factors in the development of missionary interest at McCormick Theological Seminary, Chicago, this year. During the fall term there was an average attendance of twenty, and during the winter term an average attendance of eighty at the class sessions.

§

The seal of God's approval has already been placed upon the work of Mr. Robert E. Lewis among the students of China. Within a few weeks after he began work at Shanghai there was a spiritual awakening in one of the leading colleges there, resulting in the conversion of a number of Chinese students. Mr. Lewis has been appointed Secretary of the student and other Young Men's Christian Associations in Mid-China. Most encouraging word also comes regarding the blessing attending the work of Mr. Robert R. Gailey, formerly Secretary of the Princeton Association, the Secretary of the strong Association at Tientsin. A year ago both of these men were traveling among American colleges as Secretaries of the Volunteer Movement.—*The Intercollegian.*

The Baptist Seminary, Louisville, Ky., has a Missionary Day one a month, when faculty and students unite in considering the needs of the world field. In addition there is a weekly missionary meeting.

§

The Association of the Presbyterian Theological Seminary, Louisville, Ky., has two missionary meetings each month, and is giving three times as much to missions this year as it gave last year. The Association is planning to support a foreign missionary in co-operation with some colleges of the same denomination.

§

A woman, bringing her daughter fresh from the mountains to one of our schools, was much impressed. She declared, "It was a plumb sight!"—her "it" mesning everything in general. When taken to the third floor of the house, she rushed in frantic fear to pull the girl from the window, where she had gone to look ont, crying, "You'll fall! I'm plumb dizzy!" In crossing the veranda she took the precaution to keep close to the house, as if in danger of plunging over the edge of a precipice. When shown dormitories, she remarked, "The girls sleep in rotation."—*Home Mission Monthly.*

§

The first day of the month is "Missionary Day" at the Southern Baptist Theological Seminary, Louisville, Ky. All recitations are suspended. A meeting is held at 10 a. m. that lasts until 1 p. m. At this meeting reports are submitted from the seventeen city missions that are supplied by the men of the Seminary, and special addresses are made. All the arrangements are made by the faculty. In addition, missionary meetings are held every week under the auspices of the Missionary Society. An elective course in the study of missions is in the curriculum. There are eighteen intending missionaries.

§

The Mormon church was never more aggressive than at present. She has 1,500 missionaries abroad and is calling upon her people to make the number 3,000 inside the next two years. Pastors everywhere should be on the alert for these proselyting missionaries or "elders." They should be informed as to their dangerous and degrading doctrines, and at the first approach of one of the Mormon elders should warn their people. Prevention is better than cure. Send to the Tract Society for a little tract on "What the Mormons Teach," published by Eaton & Mains, New York. It will open your eyes as to what this teaching really is.

§

India has a population of 300,000,000. Of these 145,000,000 are women. Of the latter 25,000,000 are widows. Widows under ten years old 77,000; women under instruction 700,000; children 117,000,000; children in Sunday-schools 250,000; total under instruction 4,500,000; illiterate 250,000,000; Christians 2,400,000; Non-Christians 297,600,000. India is a land of villages, there being over 700,000 of them scattered over the country, seperated from each other by distances averaging about a mile and a half. The average population is 370, and the protestant missionary force provides but one worker for every 400 villages, one to every 180,000 of the population. Thousands of villages are yet untouched, and millions of men and women have no opportunity to hear the Gospel.

§

The largest Indian work of the Episcopal Church "is in South Dakota, where the result of Bishop Hare's great work of 25 years is evidenced in the chapels and schools and 70 congregations scattered over that great prairie waste, which a quarter of a century ago was inhabited by Indians, then sunk in vice and every kind of wickedness, illiterate and savage, having no higher ambition than to live like the brute beasts. To-day there stand, in that same wilderness, 4 substantial boarding-schools, averaging 50 pupils each, 53 neat church buildings, and 37 small mission houses, that have, in the kind providence of God, gathered into His fold over 10,000 baptized Indians from among the Sioux Indians, 12 of whom have been especially trained and educated, and have been ordained and sent forth to minister the Word and the Sacraments to their own people."—*Spirit of Missions.*

It Pays to be Faithful.

One cold, rainy evening some time ago, a young lady, one of our mission workers, stood in her accustomed place on the street corner, handing out tracts with the invitation to attend the gospel services to be held in the mission near by. That evening, when the gospel had been presented, and an opportunity given for personal testimony, a certain man arose and said that the reason he was there was that he had received a tract on the street corner, and he thought a religion that would induce a lady to stand out in the cold and rain to hand tracts to fallen men, was a religion worth having, and one he desired to know more about. When those who desired the prayers of Christian workers were asked to raise their hands, this man's hand went up, and what the result of that night's experience will be, time and eternity alone will reveal.

This worker might have reasoned thus: "It is damp and cold this evening, and as my service does not amount to much anyway, I think I will remain at home. Perhaps some one else will be there to help sing and pray and work for the unconverted, and it will not matter if the tracts are not distributed just this once." But had she not been there at that particular time, that soul might not have been reached, and with whom would the responsibility lie? It often seems monotonous to us to perform the same round of small duties day after day, and we are liable to grow careless and indifferent, thus losing much of God's blessing. It is the work of faith that meets the approval of God. He simply asks us to do our best, and then adds His blessing, no matter how small the duty, nor how imperfectly performed.

It always pays to be faithful in small and seemingly unpleasant duties.

Work Amongst Soldiers at Niagara.

A splendid opportunity for spiritual work among young men is afforded each year at the Niagara camp.

The camp this year will be held during the month of June, when some seven thousand volunteers will be under canvas.

The Toronto Young Men's Christian Association has been accomplishing a grand work amongst the soldier boys in past years, but this year, owing to the enlargement of the work, the Provincial Committee of Y.M.C. Associations has undertaken to do it.

A large tent, capable of accommodating seven or eight hundred men, will be pitched beside the encampment, and a fully-equipped Y. M. C. A. will be provided for the use of the soldiers.

Writing material, etc., is provided free of cost to the men, and a song and Gospel service will be held each evening.

The Governor of the State of Mexico recently said to a missionary: "I want the Protestant workers in Mexico to do three things: (1) They must unite in their work and give a bold front to the enemy. (2) They ought to do everything possible to further and help the public schools. (3) They must start the movement against intemperance and the liquor traffic."

Marriages.

FELLMAN—DETWEILER.—On April 22, 1899, at Souderton, Pa., Leidy B. Fellman and Annie B. Detweiler, both of Silverdale, Pa.

GERHART—BIELER.—On May 27, 1899, by A. S. Shelly, at his residence in Bally, Pa., George W. Gerhart and Tillie W. Bieler, both of East Greenville, Pa.

Deaths.

SHULL.—On February 15, 1899, near Pipersville, Pa., Harvey K. Shull, aged 34 yrs., 3 mos. and 3 days. Interment on the 20th at Tinicum Lutheran church. Services by R. B. Lynch and A. M. Fretz.

LAUDENSLAGER.—On April 4, 1899, in Souderton, Pa., William Webster, son of Milton K. and Minerva Laudenslager, aged 1 yr., 6 mos. and 16 days. Interment on the 10th at Indian Creek Reformed church. Funeral services by J. Keim and A. M. Fretz.

Statistical Summary of Eastern Conference for the Year 1898.

Name of Congregation.	Gain By Baptism.	Gain By Letter.	Gain By Restoration.	Loss. By Death.	Loss. By Certificate.	Loss. By Removal.	No. of Preaching Places.	Sunday School. Number of Months.	Sunday School. Number of Members.	Number of Members in Mission Sabbath Schools.	Membership of Y. P. S.	Contributions. Home Mission. Congregational Purposes.	Sunday School.	Foreign Mission	Home Mission. Conference.	Eastern Conference.	General Conference.	Benevolence.	Sustentation Home.	Other Purposes.	Total.
Bertolein	23	1			25		73		12			$ 75 88	$ 6 02	$	$	$ 6 68	$	$	$	$	$ 88 58
Bowmansville	32		1		28		14		12			38 78					10 39				49 17
Boyertown	37	1		1	52		48		12			140 96	25 56					18 00	35 14	7 00	226 66
Deep Run	180	8	2	5	39		10		12	12	20	190 00	40 00	31 00							272 98
East Swamp	198	9		4	19		28		12			164 53	38 00	52 71			17 64				272 88
Flatland	42	2			3		28		12			136 57	86 53	21 96		5 48					250 54
Germantown	18	1	1	2					12			181 42	75 73								257 15
Hereford	211	9	5	9	3		62		12		40	480 65	89 94	65 37	88 49	46 93	18 25				784 63
Philadelphia	417	25	14	6	6	4	104		12		116	2147 66	564 92	104 00	35 04	13 80	27 76	196 00	1584 57		4672 98
Phila. Mission							104		12		34		290 68					39 90			330 58
Pottstown	21						52		12			68 85	34 17								103 02
Quakertown	231						39		12		90	83 36	58 66	5 00							147 02
Schwenksville	200	7	5	2	1	1	55		12		80	468 51	51 10	42 00	8 01		22 00			88 00	674 62
Saucon	25		1				26		12			96 25	38 44	21 00					6 75		166 45
Springfield	73		2	2			20					60 00		20 00			9 17		17 00		106 17
Souderton	100	1	1	2			52		12		175	1100 00	75 00	32 78	6 00	4 00	20 00	28 00			1265 78
Upper Milford	16	4	1	1			52		12		80	383 41	66 62	34 76	43 55	13 38	2 21				943 73
West Swamp	22	3	1	3		6	42		12		182	572 56	114 45	114 45	28 16	34 98					866 60
	1821						2261														$10 953 60

* Lately organized. Average contribution per member $6 00.

JOHNSON.—On April 18th, 1899, at Schwenksville, Pa., of dropsy and old age, Isaac B. Johnson, aged 86 yrs., 9 mos. and 4 days. The funeral services at the house were conducted by W. B. Werner and at the Pennsburg Reformed church by W. S. Gottshall.

GEISER.—On April 25, 1899, near Souderton, Pa., Annie, daughter of Milton and Annie Geiser, aged 3 months and 18 days. Interment on 29th, at Leidy's Church. Services by Allen M. Fretz.

BEALER.—On May 1st, 1899, in Hatfield, Pa., Matilda Bealer, relict of Jonas Bealer, a born Delp, aged 74 years, 10 months and 14 days. Interment on May 4, at Salford Mennonite meeting house. Services by H. Crouthamel, A. M. Fretz and H. Price.

HOLDEN.—On May 4, 1899, at Plumsteadville, Pa., Emma K. Holden, wife of Bramley Holden, aged 37 years, 6 months and 29 days. Interment on May 8, at Deep Run Menuonite Church. Services by A. M. Fretz.

KRATZ.—On May 6 1899, at Schwenksville, Pa., of catarrh fever and hemorrhages, Samuel Longaker Kratz, the only child of Horace B. and Sallie B. Kratz, aged 2 yrs., 11 mos. and 11 days. The sad funeral obsequeis were in charge of W. S. Gottshall and interment was maile in the Schwenksville Mennonite Cemetery.

STAUFFER.—On May 11, 1899, near Souderton, Pa., of inflammation of the bowels, Mary, widow of Dillman Stauffer, aged 70 yrs., 2 mos. and 23 days. The funeral services at the house on the evening of May 16th were conducted by A. M. Fretz. The remains were brought to Schwenksville the next day where funeral services were held in the Mennonite church by W. S. Gottshall, assisted by A. M. Fretz. Interment in the Menuonite Cemetery.

LYMAN.—On May 17, 1899, at her home on Broad street, Wadsworth, Ohio, of apoplexy, Mrs. Jennie (Penuepacker) Lyman, aged 38 yrs., 6 mos. and 12 days. Funeral services were held at her residence on Broad street, and interment was made in Woodlawn cemetery, Wadsworth, Ohio. Services were conducted by Rev. N. C. Hirschy and Dr. S. C. Gross.

Contributions.

For Heathen Mission. Received during April.

General Fund.—From John Janzen, Brainerd, Kan., $5.00; Winkler, Man., collection, $5.00; collection at Gretna, $10.00; West Zion cong., Kan., $14.74; Pretty Prairie S. S., $1.95; St. John's S. S., Pandora, O., $24.00; Bethel cong., S. D., $9.10; Hoffnungsfeld S. S., Kan., $10.00; Anna Bachman, Moundridge, Kan., $2.00; Christian, Kan., Sewing Society, $14.90; Peter J. Dick, Mountain Lake, Minn., $24.22; Newton Kan., cong., $22.22; Hoffnungsau cong., Kan., $51.50; again from the same, $84.35; Cong. Colfax, Wash., $5.00; Salem cong., Dalton, O., $10.08; Jacob Baumgartner, Dalton, O., $1.00; Gnadenberg cong., Kan., $11.50; Cong. at Whitewater, Kan., $8.12; Cong. Pawnee Rock, Kan. $5.00; S. S. Loretta, S. D., $7.71; Martin Boese, Loretta, S. D., $1.00; Stevensville, Can., Ladies' Aid Society, $6.00; West Swamp cong., Pa., $30.12; West Swamp S. S, $17.04; East Swamp cong., $8.99; Flatland cong., $4.03; Sarah Stauffer, Pa., $1.35; Bequest of Leisy, $693.04; Interest on Sommers' Bequest, $35.00.

Moqui Sufferer's Fund.—Hoffnungsfeld-Eden cong. Kan., $12.00; II Johannisthal cong., Kan. $8.10; Alexanderwohl cong., Kan., $72.72; P. A. Schmidt, Gessel, Kan., $5.00; Cong. Beatrice, Neb., $49.95; Iamosa, Cal., $9.75; Halstead, Kan. cong., $8.00; Cong. Southern California, $15.70; Bethel cong., Mo., $7.00; Bergthal cong., Okla., $4.50; Cong. Henderson, Neb., $11.50; Cong. Pulaski, Ia., $9.56.

Building Fund.—Y. P. S. Quakertown, Pa., $5.00.

Philip Rabbit Fund.—West Swamp Y. P. S., Pa., $5.00. Gratefully acknowledged,

Brainerd, Kan. GUSTAV HARDER, Treas.

For General Conference Home Mission Work.

From J. A. Augspurger, Farmer City, Ill., $1.00; Springfield, S. S., Okla., $2.60; Hereford Cong. Pa., $10.93; Upper Milford cong., Pa., $5.00; Cong. Honston, Kan., $9.00; Cong. at Pawnee Rock, Kan. $7.70; Sister J. G. Gerber, Pawnee Rock, Kan., $1.35; Members at Utica, Kan., $4.00; Anonymous, $3.00; Cong. Hoffnungsfeld, Kan., $17.00; Cong. Halstead, Kan., $12.70; Sister J. Kramer, Halstead, Kan. $5.00; Bro. Thierstein, Brainerd, Kan., $1.00; Zion cong., Elbing, Kan., $17.50; Bro. Schrœder, Hillsboro, Kan., $1.00; Cong. Tipton, Mo., $12.00.

Gratefully acknowleigeel.

Schwenksville, Pa. W. S. GOTTSHALL.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIV. No. 10. Quakertown, Pa., July, 1899. Whole No. 166.

The Boyertown congregation elected H. G. Allebach as their pastor for a year, June 11th.

Bro. Baer will work among the congregations in Manitoba and Saskatchawan during the warm summer months.

The third annual report of the Mennonite Home is in print ready for distribution. Ask your pastor for a copy. Any number of copies sent free on application to the secretary, A. S. Shelly, Bally, Pa.

The Deep Run congregation will through the year remodel their church, and by an appropriate re-opening service in the fall celebrate the fiftieth anniversary of its organization and building of the church.

A Mennonite mission similar to the one in Chicago has been opened at 1930 E. York Street, Philadelphia. Mary Denlinger and Amanda Musselman, formerly of the Chicago Mission, are in charge.

At a recent congregational meeting at Deep Run the resignation of Bro. A. M. Rickert as deacon was accepted. The term for deacon was fixed at three years, and an election is to be held on Harvest thanksgiving occasion, on August 19.

The regular Sunday services at Germantown have been supplied for some weeks past by Bro. S. M. Musselman. There are a number of able and active workers helping along the work here which makes the future prospect of the congregation encouraging.

At the communion occasion of Zion church, at Souderton, May 27–28, eleven members were added to the church—four through baptism and right hand of fellowship and seven through transference of membership. One hundred and eleven partook of the Lord's Supper.

We are glad for the success with which Bro. H. J. Krehbiel, of Trenton, Ohio, meets in soliciting funds for the proposed school at Bluffton, Ohio, in the Middle District. It is quite a sacrifice for his congregation to be deprived of the care of their spiritual shepherd for weeks in succession.

A Ladies' Mission Society has been organized in the Hereford congregation, Bally, Pa., to continue the work of the Sewing Circle, and engage in mission work generally where opportunity offers. Their first monthly meeting under the new arrangement will be held on the first Wednesday in July, at 2 P. M.

Bro. H. D. Penner, formerly teacher in Bethel College, is now conducting a preparatory school at Hillsboro, Kan., with good success. During the summer months he is teaching the German congregational school. He reports an enrollment of 80 in two divisions, attending in forenoon and afternoon respectively.

We are thankful for the prompt response of some of our subscribers who were in arrears, but we hope that very soon others will remember that we need our money to pay as we go, and because of this neglect we are not always able to do it. We are waiting for a great many to respond to this invitation. Our subscribers will please excuse this plea but we are in need of money and we are giving them the value of their money all the time.

Rev. Silas Grubb, lately elected pastor of the Second Mennonite church, Philadelphia, was married on the evening of June 7th to Miss Katie Roth, also of Philadelphia, by the bridegroom's father, Rev. N. B. Grubb, of the First Mennonite church of the city. The couple have since moved into their pleasant residence, 3065 Hutchison street, within two blocks of the church under the brother's charge. We wish them the richest favor of God for the rest of their lives.

Ho, for Detroit! Prof. B. F. Welty, of Bethel College, will have charge of the Mennonite rally at the International C. E. convention at Detroit. The rally will be held simultaneously with the other denominational meetings on Thursday afternoon, July 6th, from 1.30 to 3.30, in the Warren Ave Baptist church. All Mennonites attending the convention are cordially invited to join in this meeting. If possible communicate with Bro. Welty beforehand. May the Lord grant an outpouring of His Spirit on all these meetings.

Bro. Menno Oberholtzer, of the Bally congregation, an active worker thereof, and especially interested in Young People's Societies, has gone to the Moody Bible Institute, Chicago, to take a course of Bible Study. The course he has entered is one which would benefit all young people. It would make the Bible a new book for them. There they study *the Bible*, not *about* the Bible. The tuition is free for Bro. Oberholtzer, he having obtained a scholarship. He writes very enthusiastically about his studies and the course in general.

In the West and North West.—Many congregations this spring rejoiced in the accession of new members that decided to give their life and all to the service of Christ. Some were reported in our last issue and other reports are following here. 21 were admitted to the Alexanderwohl. Kan., congregation on Pentecost. Hoffnungsau, Kan., had 13 accessions on Whit Monday. Bishop Balzer, of the Alexanderwohl congregation, officiated in the absence of Bishop Gæddert, who is in California for his health. Bishop Gerhart Penner baptized 12 converts at Beatrice, Nebraska. Six of these were brought into the church by the efforts and instructions in the Sunday-school by Bro. J. H. Zimmerman, who made the closing address to the young converts. In Manitoba the accessions are reported as follows: Bergthal, 15; Edenburg, 8; Winkler, 7; and the correspondent of the *Bundes Bote* writes that in the neighboring congregations the number was much larger.

Seven new subscribers were added to our list during the past month and only one man has ordered his paper to be discontinued when his subscription expires and we intend to make the MENNONITE so good that when that time comes he will order us to continue it. Let us have a number of persons sufficiently interested in the welfare of the Mennonite Church who will help us to swell the list of subscribers. It will not require much of an effort and any one who can afford to spend money for luxuries can certainly afford to pay fifty cents a year for his church paper.

The sixth annual report of the Mennonite Orphan Society, of Halstead, Kan., shows that the good work is going on and prospering. During the past year 63 children have been in the care of the society. Of these 17 are in the Home on the farm of Rev. Chr. Krehbiel, 38 are, in families, 3 have died, and the other five ran away or were returned. The treasurer's statement shows an expenditure of $1194.76 and a balance in the treasury on March 22, 1899 of $6 57. Considering the Christian education and training thus given to children who would otherwise in most cases probably grow up in ignorance and vice, this work is one that merits the liberal support of God's people.

The time for the annual meeting of the Eastern District Sunday-school convention has been selected. It is Tuesday and Wednesday, August 15 and 16, beginning at 2 P. M., on Tuesday and closing Wednesday noon. The committee has outlined a program and is endeavoring to fill out its various parts with appointments that will not prove *disappointments* when the time comes except through unforeseen and unpreventable circumstances. Watch for the announcement in our next issue. Meanwhile arrange your other matters so that if possible you may meet at Zionsville (Upper Milford church) on the days named, prepared to receive and to communicate as the Holy Spirit may lead us in the furtherance of the blessed work for which the convention stands.

House services, or regularly conducted divine services by the pastor at the home of some family, can be and are sources of blessing. Such services are held every four weeks, evenings, at the home of Bro. A. H. Gottshall, of Niantic, who was formerly a minister at Boyertown and at Bally, and who has now, by inscrutable Providence, become blind. The aging brother and sister greatly appreciate the services and want them continued. Neighbors and brethren in the faith also add to the impressiveness and interest of the meetings by their attendance. Might not such services be carried on in many a home where, through bodily infirmity, one or more of the inmates are unable to attend service in church? It is the pastor's duty to see that all are fed that belong to the flock. Besides the benefit of private ministrations to the soul, offered in such meetings, is incalculable.

On Prayer.

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains can reach,
The Majesty on high.

Prayer is the sinner's contrite voice
Returning from his ways;
While angels in their songs rejoice
And say "Behold, he prays."

Prayer is the Christian's vital breath;
The Christian's native air;
His watchword at the gates of death—
He enters Heaven with prayer.

In prayer on earth the saints are one,
In word, in deed, in mind;
While with the Father and the Son
Sweet fellowship they find.

Nor prayer is made on earth alone,
The Holy Spirit pleads,
And Jesus on the eternal throne,
For sinners intercedes.

Oh! Thou by whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hast trod:
Lord, teach us how to pray.

Thoughts on the "Lord's Prayer."

BY H. G. ALLEBACH.

The Lord taught his disciples many things and many things the Spirit had to teach them as soon as they could bear it. It seems quite natural that He should teach them something about praying, although not everything, for some of this teaching was also left to the Spirit. In Luke 11, therefore, we find Him imparting His first lesson in this branch of spiritual study. This first lesson is generally called the Lord's Prayer. But certainly the Lord did not always offer this prayer if He offered it at all. Whenever He spent whole nights in pleading before His Father, He must have uttered earnest words fresh from the heart (if indeed the deep welling thoughts could find suitable words at all), hardly any set forms committed to memory. There is a lesson here for us. As true Christians, living in close communion with God, and talking to Him and with Him, we cannot have our conversation dictated to us. Sometimes the Spirit must intercede for us with groanings that cannot be uttered.

Nor would Jesus compel us to commune with His Father and our Father in such a stiff and formal matter. It is worthy of note that He submitted this prayer only after His disciples had asked Him to give them a liturgical prayer form such as John (whose disciples some of them had been) had given his own disciples. Perhaps if Jesus had never been asked for it He would never have thought of teaching it. And when He did teach it, it was only because the disciples were children in understanding, and needed spiritual milk rather than meat. That Jesus hardly intended this prayer to be always literally used, or ever superstitiously used, (as is the case with Catholics,) is evident from Matthew, where Jesus says "After this manner pray ye." And even the disciples, in their very request for it, wanted a prayer full of the impressiveness of gracious and living words — rich in expressions which would adequately embody the deepest inner longings and experiences. They had just heard Jesus pray in His affecting manner, and they wanted to be able to pray like it.

Yes, Jesus intended this prayer to serve only as an alphabet of prayer — material to make prayers with. Paul writes: "for we know not what we should pray for as we ought." Indeed we would hardly know what things were fitting to be brought before God in prayer without Christ's and the Spirit's information. But here we have a rich mine in which to dig. Jesus gives us the pure gold in nuggets. We are to shape the nuggets into prayer-jewels. Ten thousand prayers are contained in this mine.

How we have rather unreasonably frightened the life out of the prayer by our "much speaking" it! Would in not be better for us and more acceptable to Christ if we gave up the childish practice of repeating the A–B–C's and combine them into powerful individual and congregational prayers of faith? We would do well to imitate the disciples, and say, "Lord, teach us to pray as thou didst teach thy disciples," and then doubtless the Lord through the Spirit, would give each of us his own most needed Lord's Prayer.

For the "Mennonite."

A Change of Heart.

Editor and dear Mennonite readers: The Holy Spirit has a long time been whispering to me to write a few words on the change of heart, which the blessed word of God tells us, we, as fallen beings must all experience before we can be heirs to His eternal glory. Before we have been converted we are going astray from God. Man is born in sin and cannot see heaven in a sinful condition but to see that beautiful home the dear Lord has prepared, we must realize our lost condition and burden of sin, and come humbly before the Lord. He is so just and yet so good to forgive, and is standing with out-stretched arms to receive us who had been going away from God in our mad career. When God has forgiven our sins that are as many as the sands of the sea, he will give us a new heart. We then love the things we once hated. There are many people brought up to day thinking that if they are catechized and formally admitted as members of a church, that would take them to heaven. But the Bible tells us plainly, "Ye must be born again," not of flesh, but of the Spirit, John 3; 3–6. What the world wants to-day is men and women that have had their sins washed away in the blood of Jesus Christ which flows from Calvary for you and me, and are now willing to follow and obey the commandments of our God which we read in the Bible. It is indeed a privilege and a pleasure to walk in the steps of our Saviour. It is not enduring the religion, but enjoying a full and a free salvation.

A sister kept only by the grace and power of God.

Bethlehem, Pa. ABBIE M. FRETZ.

An Accident, Not an Essential.

In anything like a genuine religious life creeds are an accident, not an essential. The main matter has to do with each man's own personal and independent responsiveness to divine idea and experience of divine influence, and, with that secured, secondary interests can be, in a large measure, left to care for themselves. It was not till the enthusiasm of the early Church had somewhat abated that men began to substitute doctrinal paragraphs for personal love to God and loyalty to His service. This is not said with any intention of denying that every religion will have its form of faith, but it is not religion for any man to assent to a creedal form except as that form expresses what he personally believes, and is the outcome of what he personally experiences.—*Dr. C. H. Parkhurst, in the Ladies' Home Journal.*

For the Sunday School.

Notes by the Way.

We would advise every teacher of half-grown boys to read that delightful and helpful story, "The Evolution of Dodd." It can be bought in paper covers at a small price.

No infant-class teacher can in any other way derive more inspiration and sympathy with little children, than by reading "Beckonings from Little Hands" by Paterson Dubois. It is published by John D. Wattles, 1031 Walnut St., Philadelphia. It is a treat, and the book is a rare book.

"Preacher," said a little boy one day to his parents' pastor, who was teaching school, "do you preach in school?" The question was practical and of moment, though coming from the lips of innocence. Dear Sunday school teacher, do you preach to your class? If so, show up the results.

The reader should have heard Dr. Schauffler's interesting address at the 75th Anniversary of the American Sunday School Union, held in the Academy of Music Philadelphia, May 24 and 25. Especially good for the soul were his remarks about Jewish children in Sunday School chatting with one another about Jesus of Nazareth, who He was, what He did, where He is now, etc.,—chatting as familiarly about these things as our children talk about their playmates. Best of all, their parents allowed them to learn all these things, and from Gentile lips. One more evidence this of the soul-saving power of the Sunday school if it does its duty.

There are no special temperance lessons appointed in the second and third Quarter's series of lessons for this year. None the less obligatory is it, in such cases, for the teachers to teach temperance and to dwell upon the crying evil liquor perpetrates. Here is a selection to the point:

Rudyard Kipling, like many other literary men, has written of liquor, "There is no harm in it, taken moderately." Recently he saw two young girls made drunk by two men in a concert hall. Then he wrote this confession; "My own demand for beer helped directly to send those two girls reeling down the dark street to—God alone knows what end. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary. Better it is that a man should go without his beer in public places than to bring temptation to the lips of young fools such as the four I had seen."

The Protestant Sabbath Schools of the World.—At the recent Sunday School Convention in London the following figures were submitted, showing the extent of the work in different lands: England and Wales, 43,600 schools, 613,000 teachers, 6,840,000 scholars. Scotland, 6,300 schools, 64,000 teachers, 713,000 scholars. Ireland, 3,600 schools, 28,000 teachers, 319,000 scholars. Denmark, in 1893, 55,000 scholars, now 71,000. Holland, 11,300 in 1893, now 11,800. Italy, 11,000 in 1893, now 15,700. Portugal 1,066 in 1893, now 1,419. Spain, 3,020 in 1893, now 4,200. Sweden, 242,000 in 1893, now 252,000. In India, in 1889, 2,757 schools and 116,014 teachers and scholars; now 5,578 schools, 13,937 teachers and 247,471 scholars. In Australasia, 595,000 scholars, 7,458 schools, and 55,000 teachers. In America, in 1896, 132,697 schools, 1,394,630 officers and teachers, and nearly 11,000,000 scholars. Specially gratifying is the doubling of the work in India within the last nine years.

Sunday School Lesson Crumbs.

BY PASTOR A. M. FRETZ.

July 2. Gracious Invitations. Hos. 2: 1–9.

The general character of Hosea's writings is very sad. It pictures the irreligions and apostate state of the Jewish people at the time. It ends, however, gloriously and hopefully in the words of the lesson. The passage shows the love and mercy of God, and his willingness to forgive, help and bless. The prophet's own experience fitted him to enter into the divine yearning over an apostate and adulterous people. Israel's state in sin is the condition of all mankind ont of Christ, v. 9. Sin always did, and always will work ruin. *Thoughts* of repentance are not enough, there must be *words* and *works*. Speak ont, penitent one, let God and man hear you. Confess, be honest and frank. Say to God; "take away all iniquity—receive us." God will respond,—"I will heal, I will love, I will be as the dew." A beautiful picture, vs. 4–8, of the Kingdom of God on earth and in the individual Christian. It is the ideal we should seek to attain. Dear reader, what relation do you hold to God?

July 9. Daniel in Babylon. Dan. 1: 8–21.

H. L. Hastings calls the Book of Daniel the battle-grond between Christianity and infidelity. He says: "A few tobacco-smoking, beer-drinking critics try to prove that Daniel is a myth, and his book a fiction. But this anvil has worn ont many hammers and still stands ready for the stroke." Daniel was a captive youth in sore trials and temptations, but equal to the occasion. The secret of his overcoming power is expressed in the opening words of the lesson: "He purposed in his heart that he would not defile himself." He feared God, and loved his law and his people. So he would not eat swine's flesh and forbidden foods, he would not drink a cup of wine to please a king; he would do right in Rome, in Babylon. People sing, "Dare to be a Daniel," with little thought of what it takes to make a man a Daniel! "A Daniel" is a man who can control his appetite, who can fast and pray, and eat as is right and what is right, who can keep sober when all Babylon is on a drunk, who fears neither king, nor lions, nor devils, who kneels three times a day in prayer, and who can say No! If Daniel could resist, so can we. If Daniel ought to have stood up bravely, so ought we. If this course was wise for Daniel, it is wise for us. See the power of good religious home training.

July 16. The Hebrews in the Fiery Furnace. Dan. 3: 14–28.

Like Daniel, so his three companions, passed through severe trials, proving their faithfulness. These men had attained to the condition in which conviction had passed beyond the reach of perturbation or question. Their's was a religion of principle, founded on intelligent convictions of truth, so fixed in the heart as to be beyond the reach of argument. It prompts obedience to duty without regard to consequences. Faithfulness in youth in resisting temptations will give strength in manhood to stand firmly for truth and right. In the fiery furnace under God's will and care, is better than out of it disregarding the same. Faithfulness to God will win even his enemies to him. Dear reader, mark these truths and profit by them.

July 23. The Handwriting on the Wall. Dan. 5: 17–31.

In his wicked revelry and profanity of sacred things, Balahazzar, the young, rash, wild, and giddy king, saw the handwriting on the wall, its significance, however, he did not know. The sequence to this king's brief history is expressed thus: "In that night was Belshazzar slain." It must have been a terrible feeling of conviction that overcame the wicked king when he saw the hand inscribing his doom on the wall of his palace chamber. It was a warning hand but was not heeded for betterment. It was to him only the hand of a sealed doom. It is well for every sinner to heed the hand of warning of doom on the wall for him. The warning comes to awaken conscience to open the eyes to the evil and the danger of sin. God weighs us—our words, thoughts, character, our actions, by the balances of his unfailing word, and our conscience. Result: Weighed — numbered — wanting; but cleansed in the blood—safe. Weighed—numbered — wanting; and not cleansed—doomed. Which with you?

July 30. Daniel in the Den of Lions. Dan. 6: 10–23.

This striking object lesson of history and of providence should influence and inspire us to faith in God and faithfulness to God. Daniel was now a very old man, but his piety was not merely an "old age piety," but a piety born in youth substantiated in advancing age amid great temptations, and now well settled and bearing fruit. His purpose in youth to keep himself pure, his constant witnessing for God and truth, and in these his experience of God's constant blessings upon him, gave him that holy boldness that he feared neither conspiring enemies, heathen king, nor roaring lions. God never fails those who trust in him. Faithfulness to duty may bring suffering, and even death, but the test of a Christian is what he will under all circumstances do, dare and bear for Christ's sake. Dare to be a Daniel, though you have to stand alone. Dare to have a purpose firm, and as circumstances demand, dare to make it known.

Souderton, June 14, 1899.

For the Mennonite.

Feed my Lambs.

One of the most beautiful titles by which our Lord is referred to in sacred writ is that of Shepherd. He strong and skilled, we weak and simple in detecting good from evil. How expressive is that 23rd Psalm to a S. S. teacher who has long been an admirer of shepherd life and in a small scale, realized its beauties in experience. We are told that in Poland the shepherd-in chief of those large flocks is always one directly interested in the flocks, and by long training and rigid promotion raised to that high position which in that country is considered second to none other, whilst the assistant shepherds as salary receive a certain amount of wool on its equivalent.

In John 10, we read that the shepherd *leads* his flock. This sight can still be seen on eastern plains, as then;—shepherd first, sheep next. So will it be in a well taught S. S. class. On the plains of Nebraska where flocks mostly change in a year or so, such discipline is not attained, but the flocks first and the shepherd with his helper, his dogs following, is the rule. Have you for a long time given your time, your prayer, to a class of boys or girls? are you able to lead them or do you fail in this and feel that you could do better with a new class? "Distance lends enchantment to our view," but in this you surely will be disappointed and it may be that you are really not a true shepherd but a hireling.

John 10, further tells us that the true shepherd leads them through *green pastures*. A California shepherd tells me that his four trained dogs go into his corral of their own accord every morning at sunrise, drive out the herd into four separate sections, watch and protect them during the day and return them at sunset, yet they have not the least idea as to the nature or supply of the food, and the only thing that one man has to do is to see that change of ground, *green pasture* is procured for his 20,000 sheep and lambs. Are you, my S. S. teacher, feeding your flock on pasture green, on the Word of God, or are you trying to palm off on them lesson helps and "Ram's Horn" stories? If you do the latter you surely are not a true shepherd.

From Luke 15 and Psalm 23 we infer that the torn and bleeding lamb had full confidence in and love for the shepherd. My experience tells me that a lamb once in the jaws of the wolf or dog is a poor piece of property. However unimportant the wound may seem to be, the sheep are nervous and lifeless, and from a hireling or financial point of view, the sooner they are killed the better. But from the hands of the true shepherd the unfortunate lamb needs to fear no such treatment, but is tenderly carried in the shepherd's bosom to a place of safety. My S. S. friend, has one of your lambs fallen amongst wolves, are they in straits from which they shrink to appeal for help to their best friends? If your past conduct towards them has been like unto a shepherd, they surely will appeal to you in this critical time; if they have not that confidence you have reasons to ask yourself if you are not really only a hireling; if not you above all others will leave your ninety and nine until you have restored the one discouraged, wounded and bleeding, then I will say that your feeding of lambs has been a failure.

We are told that as evening with its increase of danger approached, the eastern herds were driven into enclosures made of stone and hedge which were proof against all assaults of their enemies. Do you, my friend, in the absence from your class carry them on the wings of prayer to God above, that he may protect them from all enemies of their soul? If so you have a strong point in your favor as a true shepherd.

In conclusion, do we, as teachers of the youth of our S. S. lead their trusting hearts by such lives that they may see that the Christian life is the only life worth living? Do we act from a pure motive or do we visit our classes, shake them by the hand etc. etc. only because it is popular in our day to do so? If so then indeed are we hirelings only, and our reward is foretold in Ezek. 34: 2. If our object is for the advancement of the cause of Christ as I think it generally is, great will be our reward and glad will be our welcome when our duties are over.

Bible Circulation.

BY OBSERVER.

The Bible has had a remarkable circulation during the present century. In the year 1804 A. D., when the British and Foreign Bible Society was founded, one-fifth of the nations of the world had the Holy Scriptures in their own languages; now six-seventh of the world's population have God's Word in their native tongues. It is stated on good authority that more Bibles were circulated in the year 1898 than during the seventeenth and eighteenth centuries combined.

Says H L. Hastings in a recent issue of the *Armory:* "At the beginning of the nineteenth century the Scriptures existed in about fifty-six languages, and at that time infidels predicted the speedy overthrow of the book and its disuse among intelligent people. They have been prophesying the same thing ever since. What facts are there to justify their predictions?

"In 1860 S. Bagster and Son published a book, 'The Bible in Every Land,' which gave a total of 220 versions of Scripture then in existence. In 1890 Dr. Cust, in his 'Bible Translation,' reported a total of 331 languages into which the Scriptures had been translated; and at the beginning of 1899 J. G. Watt, M. A., in the 'Bible Society Reporter' for February, gives the names of the different languages in which the Holy Scriptures now speak to man; and after elliminating obsolete and unused translations, like Eliot's Indian Bible, and the versions in the languages of Australian aborigines who are now extinct, he reckons four hundred tongues in which the Holy Scriptures, in whole or in parts, speak to the scattered nations of the wonderful works of God."

Spiritual ploughman, sharpen thy ploughshare with the Spirit! Spiritual sower, dip thy seed in the Spirit, so shall it germinate; and ask the Spirit to give thee grace to scatter it, that it may fall into the right furrows! Spiritual warrior, whet thy sword with the Spirit, and ask the Spirit, whose sword is a sword indeed, to strengthen thine arm to wield it.—SPURGEON.

The Mennonite.

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QUAKERTOWN, PA., JULY, 1899.

To say that "a person's money, &c. is his God" is a mistake: it is his devil, there is only one God.

Many popular sin-trees have never felt the blow of the man-pleasing ax man, the modern popular preacher.

We have an echo in our lives that replies truly and exactly to all we say or do. What does your echo say?

The righteous have a fortaste of Heaven here. May we not just as well say that the pangs of the wicked are foretastes of Hell?

Some Christians love their traditional rules and regulations more than their neighbor, and divisions and intolerance more than united effort and charity.

Every time you discourage a person from attendance upon religious privileges, you push both yourself and that person farther toward misery, sorrow, and destruction.

The fool hath said in his heart, there is no God. Psalm 14: 1. Ingersoll says so too, and things equal to the same thing are equal to each other; therefore Ingersoll is a fool. But the person that believes that there is a God and does not serve Him is a greater fool than Ingersoll.

"The Mennonites are dying out," said a man to one of the editors some time ago. Maybe that was the reason that man left the Mennonite church and united with another denomination. This declaration sounds like a false prophecy when compard with the many encouraging reports of progress in every quarter of the Mennonite church, and the half has never been told.

The soldier that returns from the battlefield bearing the marks of the conflict, is proud of his wounds and scars, and he bears away the honors and applause of the people. The true soldier of Jesus Christ will receive many wounds in the conflict and they will tell of his faithfulness, and all the heavenly host will honor and crown such a victor against such who have dodged the enemy's fire and are compromising cowards like some modern preachers.

A certain man who had lately lost by suicide a near relative who was an inebriate said to a certain preacher, "Why is all this drinking and this drunkenness?" And the preacher answered, "Because the Christians of our land want it so. It is in their power to put the saloon away if they unite, and vote as they pray." How will some people be able to stand at the last day before the bar of justice when all the misery of drunkenness stares them in the face, and the cry of lost souls rises up to condemn them?

Is America a Christian nation? There is no Christ in the Declaration of Independence, no Christ in the Constitution, and no Christ in the inaugural ceremonies. Compare us with other nations and you almost feel like answering the question in the negative. Mohammedans do not allow their members to drink intoxicating liquors. In our country the saloons are legalized places to sell the deadly poison and many Christians think it is respectable to send annually from 60,000 to 100,000 drunkards to an early grave, and their souls to perdition. Sunday papers are prohibited by law in Scotland and Australia, and the pulpit in England has just triumphed in their warfare against this evil. Our country is flooded with them. A traveller in Persia came to a town where the church bells ring five times a day for prayer, and everybody rushes out of his place of business leaving everything unlocked and never is anything stolen. The thousands in our jails and penitentiaries tell a story of crime that rises from this glorious land like the smoke from the great pit. Nevertheless the Lord has preserved many in this land that have not bowed their knees to Baal. G.

The Gospel and the Church.

Some men in these critical days may ask, What is the Gospel doing for men? Well, go and inquire, or even observe for yourself. Don't, however, get Gospel and Church mixed. The Gospel is always active and effective; it is the power of God exerted upon men; it cannot fail in its work. The Church may be a blessing to a community, but then it must stand for the Gospel and be animated by the Gospel. Failing in this, it is bound to be a failure all through. Men speak sneeringly about the churches and their hollow pretensions. No one can laugh at the straightforward word of the Gospel, when a soul is once in its grasp. A certain man in Reading, Pa., was recently under conviction. He was half-drunk, when, after a searching heart-talk with an evangelist, he believed with all his heart that Jesus was the Son of God. He asked that prayers be offered for him. All the time he was under conviction, not wholly surrendered. But he was saved, as by the skin of his teeth, from death in the late disastrous Exeter wreck, and this Providence of God made him take the final step. He made an open confession. He had been a gambler with a profit of $20 or over per day. He has now given up that vice, and is telling others of the Word of Grace, which is the Gospel of Jesus Christ. No one sneers at this.

So we have heard of a lady, who was long in contact with Gospel influences But the regularly-read Bible, the lessons of the Sunday school, had no effect on her soul. She taught a class, she offered prayer, but she was not converted. This was a year ago. Now her message is: "I am changed." God's powerful voice called her and she heard it. "My sheep hear my voice."

O, may the simple Gospel of Christ and Him crucified be the most frequent theme in our pulpits! A.

The Working Man's Sunday.

Now the hot days have come and the younger and older folks of town and city, spiritually indisposed, are bent on spending the Sunday in the country and the parks, riding and wheeling, playing croquet, tennis, and golf. The church is desolate for empty pews, the ministers have no inspiration. Seashore and mountain retreats are densely populated. What terrible Sabbath-desecration! And, sadder still, many prominent ministers sanction this, especially in the case of the poorer people and the workingmen in the cities. Recently the Philadelphia *Times* referred the question, "How shall the workingman spend his summer Sundays?" to some well-known divines. The answers varied. But we quote the characteristic, clear-cut answer of Dr. Henry C. M'Cook, now of national fame:

"The workingman should spend his Sunday jus as any other man. God is no respecter of persons. Moral obligations differ from civil and social obligations in the fact that there is no sliding scale for them. The observance of the Sabbath is the test of man's religious relations, and the laborer should act in his sphere of duty and service just as any other man. I utterly repudiate the idea that a line should be drawn between classes in this matter. Sunday was made for man, not rich, wise or poor, but for all men. The question, therefore, of how the workingman should spend his summer Sunday, resolves itself into the general one of how any citizen should observe the day.

Sunday excursions, festivities, drinking and all that deteriorates his manhood should be avoided. In one way or another he should devote part of the day to public religious worship. Whatever duties or simple pleasures he enjoys should be with his wife and children. The Sabbath is a divine covenant, and one which God made not only with the male head of the household, but with the family. The family is the unit of society, as well as of the church. No man, whether he labors with hand or head, should give himself to selfish enjoyment. Sunday golf playing, ball and other games and amusements are a violation of God's as well as human law. They tend to obliterate the distinction between the Sabbath and the week day, between sacred und secular ideas.

"Our duty to the workingman is to give him more parks and squares nearer his home, and playgrounds in which his children may romp, without the preliminary of a long and expensive street car ride. In this way could their summer Sundays be much happier and more comfortable than they are now." A.

A Brief Report of the Mennonite S. S. Convention of Kansas, held in Bruderthal, June 15.

Reported for the "Mennonite" by P. H. Richert.

It was a beautiful day when the convention met in the new and very nicely decorated church of Bruderthal. The many flowers, wreaths and green branches reminded one of the old Jewish feast of tabernacles. No wonder, therefore, that the convention was opened in a happy mood and joyful spirit. Every one expected a meeting full of blessing and instruction and in this there was certainly no one disappointed. A good preparation for this meeting was undoubtedly the service held on the night before and led by Revs. P. R. Voth and C. Wedel.

The chairman of the convention, Rev. J. R. Tœws, opened the session with prayer and reading of a Scripture passage. The first subject on the programme was a "Biography of Christ according to the Gospel of John", by Rev. H. D. Penner. He read a very thorough paper on the subject and gave in a most compact form a picture of Christ as John saw him. He said in brief: The essence of John's description of Christ is Ch. 1: 14,—"We saw his glory, a glory as of God's only begotten son." This glory consisted in the fulness of life, truth, mercy, light, love, righteousness, wisdom, and power, yes, even obedience. Christ had a life-work, an aim, in view. In all this he has set an example for us except in his capacity as redeemer and as the author of life. Christ is our ideal, for he is the perfect man and we are to grow into his likeness; he is also the perfect God and we are to worship him as such. There followed a lively discussion. All emphasized that Christ *for* us and Christ *in* us can not be separated.

The second subject, "What should be the aim in a junior class?" was ably discussed by D. Janzen. He said in substance: "Prepare them for church and state, let them learn scripture texts by heart and also a number of songs. In one word, Lead them to Jesus." In the discussion the following points were emphasized as aims in this class: Order, attention, happiness, good language, etc. These were given as some of the *first*, though not *highest* aims.

Next followed a paper by Rev. P. Balzer on the subject "Revivals and how should they be introduced in our Sunday Schools?" He said: Revivals are necessary because the natural condition of man is death. A definition of revival was taken from the parable of the prodigal son who is one of the best examples of a genuine revival. The only way to introduce revivals into Sunday-schools is to *instruct* and to *witness*. In the discussion it was emphasized that we do not advocate revivals as they are common to-day, but we should lay great stress upon *instruction* rather than upon *emotion*.

As a complement to this Rev. W. Galle delivered a paper on "Sanctification" in the Sunday School and how it should be taught. He said: There ought to be a growth in the Sunday-school not only in regard to Christian life but also in regard to instruction which ought to be adapted to age and intelligence of the class. In the discussion it was remarked that there is a difference between "sanctification" and "sanctity," for the former is a *process* and the latter a *condition*.

The question, "What Fruits ought a Congregation to expect from its Sunday School?" was well answered by Rev. S. S. Baumgartner. He said it is the best means to prevent desecration of the Sunday not only by instruction but also by taking away the time to some extent for such amusements as fishing, bicycle riding, etc. He referred to the history of the Sunday-school as a proof of the success of the same in this and many other respects.

The last subject on the programme was "The Home Department." Rev. J. S. Hirshler first gave a definition of this branch of Sunday-school work. He said: 1. It is a class of the Sunday-school. 2. It is for those who are by any circumstances prevented from attending the regular Sunday-school and especially for mothers. 3. The superintendent appoints so-called visitors who go into the homes of such that cannot leave. The question whether or not this department should be introduced in our Sunday-schools was answered negatively, because our conditions do not demand it.

Thus closed the convention after song and prayer. Many expressed their satisfaction of the work done for it had not only been instructive but also edifying. All felt that the convention was a very strong incentive to more thorough Sunday-school work.

Children's Services.

A very interesting Children's Service was held in the East Swamp church on Sunday evening, June 4th. The church was well filled. The exercises consisted in singing, recitations and addresses. The children performed their parts admirably well and the singing was exceptionally good. Brief addresses were made by the pastor and the brethren J. S. Moyer and S. M. Musselmau. A similar service was held in our church at Quakertown on Sunday evening, June 18th. The church was crowded to its utmost. The same exercises were used that had been used at East Swamp and the the different parts were performed equally as well. On both occasions the respective church choirs rendered some excellent music. Addresses were made at Quakertown by S. M. Musselman and the pastor. The Sunday-school at this place has been increasing in numbers of late so that at the service held the greater portion of the church was occupied by the members of the school. A similar Children's Service is to be held in the West Swamp church on Sunday evening, July 2d.

On June 18th, brother Solomon Ott, of Bowmansville, Lancaster Co., Pa., paid our churches an agreeable visit. He preached at West Swamp in the morning and at Flatland in the afternoon, and attended the Children's Service at Quakertown in the evening.

Missionary.

Triumph Assured.

Missionary J. A. Funk, whose work is among the Arapahoe Indians at Cantonment, writes: Considering the spiritual condition of our Indians, it becomes more and more clearly evident that the time is nearing when the proud Indian must and will yield to the inevitable change. The power of the Gospel, it seems, is making a powerful impression with its inherent light upon the hard and darkened hearts of the Indians, to their confusion. Such a thing he does not relish, and it is to him therefore a prick in the heart and a thorn in the eye. The Indian desires light, but not a light that reveals to him his sins. It remains true,—"Men love darkness more than the light."

Nevertheless, though the Indians as a people are clothed in selfrighteousness from head to foot, and with every possible excuse seek to go on their own way to Heaven, one may look with full assurance into the future, knowing that sooner or later there will be an end to their present attitude. The word of the Lord, that has been presented to them for years can by no means return void, but must prosper in the thing whereto it is sent. They flee, so to speak, before the Gospel, because they fight shy of the light breaking in upon them. But the word of the Lord will follow them in their tracks and will manifest its power in pressing its way into individual hearts. Many of them are already convinced that their whole religious structure will go to nothing, but to let go of it seems to be too much for them. The imagined fear of their gods is too strong. It is mostly the medicine men, some of whom possess no little devilish power, who with their hocus-pocus keep bolstering up the system of darkness and delusion. The crafty priests know right well how to carry on their work in order to hold the people. Truly, one feels happy to be able to meet such blinded and lying prophets who keep their people in such terror and slavery, with the truth of our God, and silence them. Though the medicine men exercise great power over their people, they must use great caution lest they bring suspicion upon themselves. The powers of light and darkness stand arrayed against each other here. Victory can not be had without a struggle. Let this be borne in mind.

The work among the English speaking Indians does not pass without effect. Many allow themselves to be influenced. Those who have already been baptized will no doubt in time be drawn into the congregation. I must say that those who are members of the congregation lead on the whole a praise-worthy life. Three of these have recently been married. The work of the Lord must prosper. The Lord advances and is mighty in battle. May the day soon dawn when our Indians too shall own Jesus Christ as King of kings.

JOHN A. FUNK.

The New Mission House Completed.

Missionary Petter writes of this house as follows: We wish to express our heartfelt gratitude to the Mission Board and to the friends of the cause, for the new station (mission house) which you have made possible for us. You can hardly realize how glad we are to have a house for ourselves. May it prove the means of great blessing in the work of the Lord—a light on a hill to give light to the poor red men. This is our earnest prayer. The offering made by the dear mission friends will not be forgotten by the eternal rewarder. To us this splendid gift will be the cause of continued thanksgiving to the dear Lord who has called us here. Yes, we know that the hearts that gave so willingly and liberally have also remembered our poor Indian people in their prayers, and that they will continue in this mind. How should we not feel doubly grateful and work with a whole heart in this vineyard. And may the morning soon break when the captives, our red brethren, shall apprehend the light that is being kindled in their darkness, by many hands and warm hearts. Yea, that they may themselves in the last day express their thanksgiving by their presence around the throne of God singing the new song of the redeemed. For the present the house is to them at least an evidence that the congregations do not forget them.

The house is located less than half a mile west of our mission school (Cantonment). It has four rooms besides a kitchen, and cellar, and a roomy garret. The barn, a building 20 by 24 ft., stands south-east of the house on a piece of pasture of about ten acres. Two acres we have taken under cultivation. Between our house and the northern section line there is room for the church which now stands about three-fourths of a mile to the north on Indian land. As soon as the means at our disposal permit, we shall move it here, as this location will be more suitable both for us and for the Indians.

The new government school which up to the present has received 76 Cheyenne children has caused some Indians living at a distance to come nearer. Again on Sundays there are more Indians in the neighborhood coming here to visit their children in school, and thus our meetings are more largely attended, and more Indians come to us personally than before. As soon as the church is nearer here Mrs. Petter can take up the sewing with the Indian women again. In the government shool, too, we are given the opportunity to conduct daily religious services at which Bro. Funk, Bro. Mosiman, and I take turns. It will thus be seen that the real missionary work is not disturbed nor hindered by the new school, though some of the Cheyenne children will leave our school. Our accustomed work we have taken up again with new courage. We are glad that we are permitted to go on in the work. Pray for us. With cordial greetings in Christ,

R. & M. PETTER.

Subjoined to Bro. Petter's report is the following statement of the cost of the mission house:

Cost of building material	$ 409 00
Freight	150 27
Labor	147 26
Plasterer	30 02
Cost of well	49 20
Fence	31 53
Total	817 30

The money for the above was received as follows:

Through the Mission Treasury	$ 780 00
Direct from friends	37 30
	817 30

The Force of Language.

When on the day of Pentecost the Apostles of the Lord were filled with the Holy Ghost which gave them power to speak in the different tongues spoken by the people assembled on this occasion, the multitude were amazed and said, "We do hear them speak in our tongues the wonderful works of God." Undoubtedly the words thus spoken by the Apostles on this memorable occasion had a greater force and made a deeper impression upon their hearers on account of their being spoken "in their own tongue." The same words spoken through an interpreter might have been equally as well understood, but they would not have had the same amount of force which they had in thus coming direct from the lips of the apostles. The same holds true to-day. Missionaries speaking to the heathen by means of interpreters will never accomplish as much as those will who can speak to them "in their own tongue." Rev. C. T. Wilson, of London, England, a missionary of long experience, writes: "After a missionary experience of nearly a quarter of a century, I am more than ever convinced, that no spiritual teaching is fully satisfactory till the people 'hear in their own tongues wherein they were born' of the wonderful works of God." The same fact is experienced by our own missionaries among the Indians. Formerly they were obliged to speak to them almost exclusively by means of interpreters; but since brother Petter has translated parts of the Bible into the Cheyenne language and since he and the other brethren engaged among this tribe are able to read the word to them "in their own tongue," the Word of God has a different meaning to them from what it had before. The same holds true as regards the preaching of the Word. The idea which some seem to hold, that it is no longer necessary to study the language of a tribe in order to work among them, and that the time spent in the study of the language is so much time lost, inasmuch as the work may be done equally as effectively by means of interpreters, is therefore an erroneous one. The Word must be brought to them "in their own tongue" if it is to exercise its power among them. We are pleased to learn that Brother Peter Stauffer, who has charge of our mission at Oraibi, Ariz., is holding regular Sunday Schools with the Indians upon the Mesa, in which he is assisted by other missionworkers in the vicinity, and there explains to the Mokis passages of Scripture "in their own tongue," and that on this account the Indians listen attentively to what is said. We are equally pleased to learn that all our present missionaries, while they are actively engaged in the work, are making strennous efforts in mastering the languages of the people among whom they labor. A. B. S.

For the Young People.

Thoughts on C. E. Prayer Meeting Topics.

S. M. ROSENBERGER.

Our Country for Christ. The term "our country" has a wonderful charm for us. It stands for something in which we feel great concern. We are anxious that our country's welfare shall be looked after, and carefully guarded, and that its grandeur shall be enhanced. What is the true ground of grandeur and safety for our nation? It is not the "multitude of an host." A large army and navy neither make us grand nor secure. Education is one of the principal bulwarks of the nation. It means enlightened citizenship, intelligent suffrage, and superior legislation and diplomacy. But a greater bulwark than this even is the religion of Jesus Christ. It means putting ourselves in line with the divine plan. This is grandeur. It means right, equality, and good-will. This is safety. What a grand thing it would be if Christ had full sway in our beloved land! Shall we not pray that this time may be hastened, and lend brains, heart, and hand towards it realization? Know also that as you make effort to have Christ enthroned in the hearts of those with whom you come in contact, you are helping to win the country for Christ.

A Good Vacation. We may be sure of one thing. If we can go back at the end of a vacation and tell Jesus what we have done, the time was not misspent. To make sure that we can do this, we should not forget to consult Christ in planning for our vacation. Too often such plans are thoughtlessly laid. Pleasure, more than rest, is the end in view. Thus it very often means a season of enervation rather than recuperation. Let us not forget that change of employment is more conducive to the building up of our energies than absolute rest. If our usual occupation is mainly for self-gain or self-improvement, the ideal vacation is the one given up to some service for Christ, and our fellowmen. If the latter is our usual, then the ideal vacation is one given to communion with God, and waiting upon Him for renewed zeal and energy. Remember that there is always chance for rest for him who lives close to Christ. Wait upon the Lord and He shall renew your strength.

A Friend in Need. There is much to be enjoyed in making the journey of life. But there are also many rugged steps and thorny places in our path, and without friends to sympathize, aid, and encourage, many a weary pilgrim would break down before the end of the journey. Good friendships are blessings from God. Do we ever think of thanking God for them? We have about us at all times those in need of help in some form or other. This fact should come to us as a call for service. If we have an abundance of this world's goods, let us be ready to aid those in less fortunate circumstances. How profoundly grateful would many a young person be to some one who would show enough concern in his welfare to give him a good start in life. It would no doubt form the basis of a lasting friendship. The one rendering the benefit would gain as much as the one benefitted if not more. Let those who have had intellectual advantages ever be ready to enlighten other minds; those who have found the friend above all others, point sin-sick souls to Him. Thus "in season and out of season" let us not cease to do good. The "cup of cold water" has the promise of bringing a reward.

Honoring the Lord's Day. All days are the Lord's days, but one day in seven is the Lord's day in a special sense. We honor the day by observing the things for which it distinctively stands. The first of these is rest,—rest of body, mind, and soul. Rest must be judicious in order to bring honor to the day. Let the Spirit take possession of your inner life, and rest of body and mind will follow. A second purpose of the day is worship. If no particular day were set aside for this, we would become so engrossed in the material that we would almost wholly, if not altogether, lose sight of the worship of the Lord. "Not forsaking the assembling of ourselves together," is the admonition of Paul. Some one has given these rules for the Sabbath: Worship God; rest your body; do nothing to keep any one else from worshiping God or resting his body. Works of necessity, mercy, or in the interest of God's kingdom, are sanctioned. Keep your standard of Sabbath observance high. The world needs good models.

Choices. The power to choose is the crown of our selfhood. It elevates us above every other creature. We are called upon continually to make choices. Upon our choices depends the making or the marring of our lives. The child is early called upon to choose between obedience and disobedience. Choosing obedience, he experiences the rewards which it brings; choosing disobedience, he feels the stings it carries. There are many very important choices to be made in life. There are the choices of companions, of a life calling, of a life partner. Much depends on these, but there is another of still greater significance. It is choosing whether to accept or reject "the one thing needful." Mary chose the good part, and her life was ennobled and freed from trifling cares and anxieties. We read also of a young nobleman who was called upon to choose. He did not choose the good part, and thus did not find "the pearl of great price." He chose the part which meant anxieties and cares in life, and was in the end taken from him. Let us beware of such a choice.

"Choose I must, and soon must choose
Holiness, or heaven loose."

Quakertown, Pa.

What is the Work of the Committees?

Paper read at the West Swamp Y. P. Convention.

This is a very timely subject, for some seem to think that work is a mythical monster which existed as recently as the fifteenth or sixteenth century but has long since become extinct, and that we, the enlightened people of the nineteenth century instead of engaging in labor, can enjoy leisure.

During one of the summer months there appeared in the Ram's Horn, a cartoon representing the church with this placard on the door: "This church is closed for the season, the devil having gone to Atlantic city for the summer;" It would seem as if some thought that he had not only gone to the Atlantic but that he had entered a herd of swine, rushed into the sea and was drowned; this is a great mistake, for there never was greater need for faithful, active Christian committee work than at the present time, and I am often asked "Well" what is our committee expected to do?"—Dear friends, the very *first* thing your committee must do if it is to be successful in its work is to do away with that formality of only doing what you are told to do. If you are on the Prayer-meeting committee, don't only pray at the prayer-meeting; if you are on the social committee, don't only be social at the social gatherings; or if you are on the music committee, don't only sing during the song service;—"Do the duty that lies nearest you."

In speaking of the work of these committees, I shall not attempt to do so in the order of their importance, for I truly believe that one committee is just as important as another if it accomplishes the object for which it was created, although I think we nearly always feel as if we could work to better advantage if we were on some other committee than the one on which we are.

Each committee is a great wheel, every member of the committee a spoke and the whole moved by the piston-rod—the Executive committee. This committee should lay plans for the different committees and then see that they are carried out as far as possible. This is the place to offer your suggestions and make known the obstacles which may be in your way.

The Prayer-meeting committee is not to be the praying-machine of the society. True, its members ought to pray, but so ought the members of the other committees. They ought to pray for the success of the meetings before, during and after, and should make it a point to see that members who are to conduct the meetings be notified in good time and should offer their services—especially to timid leaders.

The Lookout committee ought to look *in* as well as out. I'm afraid we often pay more attention to getting new members than we do to retain the older ones; see to it that the present members are faithful and you will get new members with little difficulty.

Sunday-school committee work is more important and more difficult than many of us suppose. If the boys and girls of the nineteenth century are to become the staunch Christian men and women of the twentieth century, a large part of their training must come from the Sunday-school, and here is the difficult part, to get them to prefer the Sunday-school room to the street corner. Allow me to illustrate this difficulty. A certain pastor on making a call at the home of a little girl after Sunday-school, found her deeply interested in trying to teach the Sunday-school lesson to a class which was composed of a dog, a cat and a calf. He encouraged her, believing that it would help increase her interest in the lessons. When he returned from his vacation two weeks later, he saw Mary and inquired as to how she was getting along with her class, and with a look of discouragement she replied,—"Well, Mr. Smith, the dog and cat are doing finely, but the calf has gotten too big and I can't get him to come into the class anymore" We must strive to keep the boys and girls in the Sunday-school when they reach that age when they "feel too big."

This might also be attended to in part by the Missionary committee; we are very apt to have mistaken ideas as to the work of this committee. Our thoughts wander across the ocean to the heathen lands of China, Thibet, or the jungles of India infested with cannibals and wild beasts, or to some sunny isle "Where every prospect pleases, and only man is vile," and forget that "we can find them at our door."

Right in a thickly settled portion of Philadelphia, the city of churches, I have met native Americans who didn't know what Christian Endeavor was and others who didn't know where to seek a minister in time of dangerous illness, although they had lived within sight and sound of several protestant churches for several years. This was not in the slums but in a respectable neighborhood—and this is not an exceptional case: you can find instances just as bad in Quakertown or any other town if you want to do missionary work.

The Social committee, if it performs its work in the proper spirit, with a right motive, will be of inestimable value in advancing the work of the society; but it too often plays simply the role of caterer for the society, its sole object seeming to be to see that the members are "dined, wined and cigared"—as it were, and acting as stage manager for private theatricals, operas, etc., for a select class (?) of Christians, who then go home anywhere between the hours of eleven P. M. and two A. M., and then they wonder why the "old folks" are opposed to Young People's Christian (?) societies.

It is needless to say that such carryings-on are out of place. Although we are told in Eccl. 3, that there is a time for everything, and we read that "David danced with all his might unto the Lord," I believe the time for dancing unto the Lord is past, and the Lord's children have no *right* to dance to the devil. Let us be *social to save*, let us eat, drink and be merry if we have a mind to but let us not forget that "whether we eat or drink or *whatsoever* we do, to do it *all* to the glory of God."

The Good Literature committee can do a good work by distributing religious books and periodicals which others are through with, in the Sunday-school or some other institution, and even by such methods as pasteing in places frequented by unconverted persons, small slips of paper with a single word or expression printed on it, as Death, Heaven, Hell or Eternity, with a Scripture passage referring to it.

Last but not least is the Good Citizenship committee. We often hear it said, and very truly, that politics ought not to be brought into the church, and that politics are "too dirty." What this committee *ought* to do is to take the church into *politics*. Dear friends, it is not the "dirty politics" we have to contend with, it is the dirty politicians, and unless the Christian people—the men and women of our land—rise up in might and overthrow their power, we will all be lying in the mire of unrighteousness. It is passing into proverb, that when anything is *very* crooked it is said to be as crooked as a Pennsylvania politician.

Let the young women use their influence. Let them educate the young men in the principles of *Christian* citizenship and teach them to vote for principle and not for party if they have not learned to do so yet, so that the Quay-Stone state of politics will become the Keystone state of righteousness.

"Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Detroit '99.

Some of the special features of the program of the International C. E. Convention at Detriot are these:

A daily Quiet Hour from 8.15 to 9.20 a. m., led by J. Wilbur Chapman.

Noon Evangelistic Services every day all over the city.

A daily Bible Study Conference from 1.30 to 2.20 p. m. led by Prof. W. G. Moorehead, Xenia, O. At the same hour a daily Personal Worker's Conference.

Daily Conference for Junior Society Workers and Superintendents from 4.45 to 5.30 p. m.

A Practical School of Methods on Friday morning.

Denominational Conferences on Thursday afternoon.

Reading of an original Christian Endeavor Story by Charles M. Sheldon.

For "The Mennonite".

Hugh McAllister Beaver.

At the request of the Associate Editor I have undertaken to prepare this short sketch of Hugh Beaver who I think was one of the very best young men this country has ever produced. I realize very keenly that it is altogether beyond my power to prepare any adequate sketch of so grand, so noble, so consecrated a life as his was. To see Hugh once was to know him for life. He possessed the faculty of winning the hearts of all with whom he came in contact. I hope this short sketch may be interesting to all readers of the "Mennonite." His name is a common one to all of the readers who have been in any way connected with the Y. M. C. A. work of our State for the last few years. In this organization Hugh became prominent.

Hugh has been classed by Robert E. Speer as one of the three typical college men which this country has produced, the other two being James Brainerd Taylor and Henry Ward Camp.

Hugh McAllister Beaver was born in Bellefonte, Pa., March 29, 1873. The inheritance that came down to him from his ancestry brought with it the qualities of fearlessness, simplicity, adaptiveness, winning geniality which marked his character from the beginning. His ancestors for several generations were born and raised in Pennsylvania, and Hugh always had a strong love for his own State.

His boyhood was the sunny, unconstrained life of the best type of American boy. It was spent in his native town amid the most loving Christian influences of his home. He was a general favorite among the boys entering heartily into all their plays and soon became their leader. Hugh was an active boy always engaged in some enterprise peculiar to boys. As he was growing up he took a strong interest in the Young Men's Christian Association of his native town. Hugh attended Professor Hughes' Academy at Bellefonte and completed his preparation for college in the spring of 1891.

In September of the same year he entered Pennsylvania State College, at State College, a small secluded village about twelve miles from Bellefonte. When he entered college he was a Christian in his convictions and his life, but he was not specially pronounced. He was a straightforward, genial, sunny-hearted boy. At the beginning of his college course his mother impressed him with the importance of taking everything to God in prayer. Hugh threw himself into all the interests of his college life with enthusiasm. His letters from his parents and his brother Gilbert kept on admonishing him to take an active part in Christian work. He never took much part in athletics, because he was not strong enough.

During the summer of 1893 he with his brothers Gilbert and Tom attended the summer conference for Bible Study, at Lake Geneva, Wisconsin. This had a marked influence on Hugh in bringing the higher influence to bear on him. This began a new life for him. A transformation began there which issued four years later in a transfigured life and which left a path of glory between. He now changed his views of life. He had intended to enter a professional or business life but now he had a sense of the deeper meanings of life and a growing passion for the souls of men. All his jollity, his merriment, his lightheartedness remained with him, only refined yet more, made more gentle by the friendship for Christ. He had copies of "Christ as a Personal Worker," and "Personal Work—How Organized and Accomplished," and made many notes in these. He became an earnest Bible student and made and preserved many notes on Bible Study. In the summer of '94 he attended the Students' Conference at Northfield, where he tried to get all he could from the Bible classes. Among his papers were found four or five simple little outlines for bible talks which he gave during the last half of his senior year.

A few months before graduation he received a renewed call to succeed his brother Gilbert as college secretary of Y. M. C. Associations of Pennsylvania. In September 1895 he entered upon the duties of his work among the students of Pennsylvania. His work was successful from the beginning. He visited the different institutions of learning in the State and won the esteem and love of the thousands of students. He had a kind word, and a pleasant, brotherly smile for all. He showed plainly that he was dominated by a strong Christian influence. His talks were all plain, just like a conversation with a friend, nothing stiff and formal about them, his face lit up with a smile and beaming with Christian love and joy. His words uttered in a calm manner went right to the heart and also came from his heart. It was a pleasure to listen to him. He was what college boys call a jolly fellow, when talking with any one. He showed most clearly that a true Christian can be really jolly although many people think different. He attended the Northfield meetings every year after his first visit there. He worked among the soldiers in camp at Lewistown in 1896. In the fall of '96 he entered upon his second year's work among the students of Pennsylvania. During the summer of '97 he was at Northfield again and here his last service was done and it was very fruitful. He came home weary and tired, but as soon as he was settled he took up his morning Bible studies. He procured a new book in which to write the results of his studies. Only three studies were written in this book. The last one was on July 28th. on the Two Genealogies. The last words written in the book are the closing prayer of this study, "We rejoice, our Father that though men may stumble over the line of descent of Jesus Christ, we know Him to be Thy Son and in and through Him we have eternal life. Help us to live more fully in His life, hid with Him in Thee. We have great boldness for we come asking it in His name, Amen." In a few days appendicitis developed and on August 2nd, he died. What a loss his death was to the Y. M. C. A. we can not estimate. Many have been the glowing tributes to his loving Christian life from all classes of Y. M. C. A. men. These more plainly than anything else show what Hugh meant to them. They are worth far more than the finest monuments of granite. At the York Convention in February '98, a memorial session was held for him. Many touching and glowing tributes were paid to him. None were more touching than those from the students of Lincoln University, a colored school in Chester county. Hugh was indeed a very close friend to the college men of Pennsylvania. His life is a marked example of what a life thoroughly and completely consecrated to God means. Hugh possessed no divine or supernatural powers. He was simply consecrated and completely surrendered to God and his service. God worked out his divine will through him, the same as he will do through all consecrated and surrendered men. Hugh did a wonderful work I can say without the least hesitation, that he did more work for the Master in his short life of twenty four years, than a great many Christians would do if they lived to be ninety years old. Hugh Beaver I think was a true example of Christ living and working in man. The principles of his life were embodied in Christ's words: "Lay not up for yourselves treasurers upon earth," "Seek ye first the kingdom of God."

Bucknell '01. A. S. BECHTEL.

I have gained the above information largely from R. E. Speer's biography of Hugh McAllister Beaver entitled, "A Memorial of a True Life."—A. S. B.

How to Grow in Grace.

The apostle's injunction, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," is very simple, and yet to the thoughtful believer the question arises, How is one to nourish one's own spiritual life? Many specific answers to this question might be given, each one of which would go far towards assuring it. But there is a general answer that is sufficiently explicit to meet all the conditions of the case. It is cultivating fellowship with God. It is retiring often and habitually into the still places where God is found, and the mind is illuminated, and the soul is replenished out of the divine fulness, and the whole spiritual nature is quickened. There is no other way than this, or its eqivalent, to hold the soul in poise when there is so much to disturb in the round of daily activity. There is no other way to guard against the disturbing and benumbing influences of buying and selling and getting gain. There is no other way to withstand successfully the allurements of pleasant surroundings, and the temptations to go too far in the way of self-indulgence. It is in retirement with God that fresh fountains of light, and love and joy are opened. "IN HIS STEPS."

A correspondent from Illinois writes to the *C. E. World:* About two years ago, one of our venerable church members promised the society ten dollars if the members would occupy the front pews for a year. Enough of us did so to earn the ten dollars, with which purchased a bookcase for our missionary library; and the habit became so fixed with us that now we cannot sit comfortably in any other pew if the front pews are vacant.

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all little things.—*Dean Stanley.*

Lessons from a Christian Life.

The following lessons drawn from the life of Sister Jennie Pennypacker Lyman, of Wadsworth, Ohio, whose death was noted in our last issue, we take from the memorial sermon preached by her pastor, Rev. N. C. Hirschy. May the cheerful rays from this devoted Christian life lead many an other one on in the ways of pleasantness and the paths of peace. The pastor took for his text, Prov. 4: 18,—*The Path of the righteous is as a shining light that shineth more and more unto the perfect day.*

The first lesson which this life suggests is the gracious influence of a familiarity with the word of God in shaping life and character. Mrs. Lyman's love for God's holy word led her to devote much time to study it. Her delight was in the law of the Lord. It was a lamp to her feet and a light unto her path. No opportunity with God in his word was neglected by her. Convenient or not she must study the word. Her educational advantages in early life were much limited. Of this she was painfully conscious in after years. But this simply led her all the more to apply herself faithfully to study now. This love for the word of God kept her from much other reading, which keeps so many from reading the word of God. A deep love for God's word is inconsistent with a love for much reading of lighter literature, and frivolous amusements.

This love of knowledge fitted her well to teach. She took special delight in teaching her class in Sunday-school. True and devoted in this work, she led her class to Christ. From the day our Sunday-school opened, Jan. 1, 1893, until her last sickness she proved herself an earnest and efficient teacher. She understood that study precedes teaching, and that truth to be effective must be lived first by the teacher. She imparted life to those under her instruction. Her life and teaching is a living monument beckoning her class onward to fidelity in knowing and teaching the sacred word. May a double portion of her spirit fall upon you, who for years listened to her voice in the Sunday-school.

To this close touch with God in his word may be attributed her keen moral sense which made her abhor sin and turn from it. Not freedom from ever committing sin, but readiness to turn from it, denotes strength in life. The follies of youth had no place in her maturer years. Her life was a serious life. It was her seriousness, her earnestness in upholding the right that led many of her more frivolous friends to fall in understanding her motives and her life. Her character and life were shaped by her close touch with the spirit of the Word.

Mrs. Lyman was blessed with a spirit of prayer. She loved prayer in the home, in the public services, and above all she loved secret prayer. The frequent admonitions of God's word 'to pray' were not unheeded. She had faith in prayer. She prayed much. The very thought that some Christian people are without prayer in their homes was painful to her.

A second lesson which the life of Mrs. Lyman suggests is the blessing of having a church home in which to hold up the standard of Jesus Christ. The church of Jesus Christ is the external manifestation of the kingdom of God. Earnest Christian people want a share in this kingdom both for the good they may do and for the good they receive. There is nothing narrow in belonging to one particular branch of the church, no more than to have one's own home. There is a kind of universality that tends to scatter rather than to broaden. So also is there a kind of concentration which tends to widen and to enlarge the mind. Mrs. Lyman had charity and sympathy for other churches, but she loved devoutly the church of her choice. She loved the kingdom of God, and really was devoted to Jesus Christ, and this love and devotion found expression in her faithfulness to her church. This loyalty to her church was one of the remarkable things of Mrs. Lyman's life. Early in life she gave her heart to God. For twenty years she was a member of this church. When others found it too cold or too warm, too rainy or too dusty, too far to go, or were detained by company, Mrs. Lyman was at her place of worship. Absence was the exception.

Being present she was an attentive, prayerful listener. Dear as the apple of her eye was God's holy church to her. Her delight was in the spiritual life of the church. The lack of it grieved her. She was a pillar that stood firm, upholding the work of the church in every way she could. May it please God to awaken some one to take her place.

Her religious life was in a sense an intelligent life. Besides the knowledge of the word of God, she also followed the movements of the church. A church paper was always found on her table. She took an intelligent view of the united work of her denomination. She was familiar with our mission work among the American Indians. Several years ago she visited some of these mission stations in Oklahoma. She knew the missionaries and had a deep interest in their work. She was herself a missionary in her way.

Many other lessons are suggested by this Christian life, but I must close by adding briefly a third one, namely the reality of the sufficiency of the grace of Jesus Christ to enable the believer in Christ to endure all the situations of life joyfully, even the last experience—death.

Her life was not without its struggles and difficulties. There were serious trials for her to pass through. She had her temptations as well as others. But she knew how to lean on Jesus, on the everlasting arms. She fixed her anchor on the solid rock eternal. So also were many joyful experiences, much of pleasantness in her life. Whether prosperity or disappointment, all brought her nearer to her God. For her all things worked together for good, for she loved God.

Her end came not unexpectedly nor without sufficient warning. She saw that her days were numbered. This certain approach of death produced no anguish of soul, but rather calmness of spirit. None but those whose hearts are right with God can face eternity so calmly. Her house was set in order. For her the gates stood ajar. She loved life dearly, and earnestly prayed that it might be prolonged. She wished to live, in order to serve, to do good. But in all her petitions there was a submissiveness to her heavenly Father's will. "He knows best what is good" she said. It was her intelligent faith in God that fixed her anchor of hope so firmly. When her strenth was scarcely sufficient for it anymore she sang,

> "Blessed assurance, Jesus is mine!
> O what a foretaste of glory divine!
> Heir of salvation, purchase of God,
> Born of His Spirit, washed in his blood.

A loved one is taken from us. A pillar is broken down. A light is gone out. But a monument of Grace remains for us. And that grace which enabled her to live and to die is the grace free for us all. Her Christ is our Christ. Her God is our God. Blessed be the name of our God forever. For the path of the righteous is as the shining light that shineth more and more unto the perfect day.

Love and Grow.

"I want to help you to grow as beautiful as God meant you to be when He thought of you first," a wise friend said to one who was weaker. And that should be the aspiration of every young heart—to grow beautiful. The rose cannot keep its sweetness to itself. The heart that is like Christ must let its fullness overflow in action. It will love and give and be foremost in all good works. But while a great many try to grow better by doing good things, your aim should be to be as beautiful as God intended. If this is your desire, the hidden sweetness will manifest itself in deeds of love and helpfulness as the days come and go.

Marriages.

DORN—REIFF.—On May 27, 1899, at Schwenksville, Pa., by W. S. Gottshall, Wallace W. Dorn, of Telford, and Alice G. Reiff, of Salfordville, Pa.

STAUFFER—LOUX.—On June 3d, 1899, at his residence in Milford, Bucks Co., Pa., by A. B. Shelly Oliver M. Stauffer, of Rosedale, and Maggie S. Loux, of Quakertown, Pa.

Deaths.

KOCH.—On June 1, 1899, at Congo, Pa., Ammon Koch, infant son of Irwin and Leanna Koch, aged 4 months and 19 days. Funeral services were held on June 6th, led by A. S. Shelly and Eli Keller. Interment in the Douglass Cemetery at Niantic.

CLEMMER.—On June 8, 1899, at Bally, Pa., Mrs. Mary Clemmer, widow of Abraham G. Clemmer, aged 56 years and 11 days. Deceased was the daughter of Philip and Anna (Bechtel) Funk. Her husband died Apr. 8, 1877, but their six children who in these years of her widowhood have been in turn her charge and her comfort, all survive the mother. From her 17th year to the time of her departure she was a faithful follower of the Lord Jesus and a beloved member of the Hereford Mennonite church. Funeral services were held on June 13, led by A. Mack and A. S. Shelly. Interment in the Union Cemetery at Bally. Text 1 Thess. 5: 23.

LANDIS.—On June 14, 1899, near Quakertown, Pa., of consumption, William H. Landis, aged 63 yrs., 8 mos. and 25 days. On June 19th his remains were buried at the Springfield Mennonite meetinghouse. Funeral services were led by Rev. J. S. Moyer and A. B. Shelly. Text 2 Cor. 1: 3,4.

LANDIS.—On June 14th, 1899, near Quakertown, Pa., William H. Landis, aged 63 yrs., 8 mos., and 25 days. On June 19th his remains were committed to the grave at the Springfield Mennonite church, where the deceased had been a life-long and faithful member. Funeral services were conducted by A. B. Shelly and J. S. Moyer.

SHELLY.—On June 16th, 1899, in Milford, Bucks Co., Pa., Annie, daughter of the late John S. and Lizzie Shelly, aged 3 yrs., and 25 days. Interment was made at the West Swamp Mennonite church on June 21st. Funeral services were conducted by A. B. Shelly.

TRUMP.—On June 18th, 1899, in Milford, Bucks Co., Pa., Matilda, wife of Daniel Trump, nee Shifert, aged 52 yrs., 4 mos., and 6 days. On June 24th, interment was made at the West Swamp Mennonite church, when funeral services were held by A. B. Shelly.

Contributions.

For Heathen Mission. Received during May.

General Fund.—From Schiller Kruse, Bethel College, 50c; Sewing Society of Zion cong., Ia., $12.50; Members of Clarence Centre cong., N. Y., $19.50; North Alexanderwohl Mission Society, Kan., $1.00; Prof. B. F. Welty, Bethel College, $10.00; Daniel and Anna Ruth, Moundridge, Kan., $50.00; Salem cong., Dalton, O., $8.10; Hillsboro, Kan. cong., $17.00; Zion cong., Elbing, Kan., $49.64; Collection at close of Congregational school, Pleasant Ridge, Kan., $12.75; B. K., Halstead, Kan., on the 76th birthday, $25.00; Saucon cong., Pa., $4.00; Quakertown cong., $5.50; West Swamp cong., $3.73; West Swamp S. S., $1.41; East Swamp cong., $1.11; Collection at Y. P. Convention, Newton, Kan., $14.88; Bergthal cong., Okla., $5.50; Bethel College Y. P. Society, $5.40; Canton coug., Kan., $15.30; Emmaus cong., Kan. $80.00.

Moqui Sufferers.—From cong. at Henderson, Neb., $12.50; Wadsworth, Ohio cong., $6.35; Emmaus cong., Kan., $40.00.

Philip Rabbit Fund.—From Quakertown, Pa., Young People's Society, $5.00.

Hanry and Kroeker Relief Trip Expenses.—From M. Wenger and wife, Bethel College, $14.26; Prof. B. F. Welty, $10.00; D. Goerz, $25.00; Dan. Kaufman, Moundridge, $1.00; Jacob Isaac, do., $5.00; Henry Schmidt, $5.00; H. Dalke, $5.00; J. J. Krehbiel, $1.00; D. E. Schmidt, $5.00; N. R. Kauffman, 50c; J. W. Krehbiel, $5.00; D. J. Regier, $2.00; B. A. Lehman, Newton, Kan., $3.00; First Mennonite cong., Newton, Kan., $30.94; Anonymous $10.00.

Gratefully acknowledged.

Brainerd, Kan. GUSTAV HARDER, Treasurer.

Paid Their Subscription.

Henry K. Kratz,	to April 1900	M. G. Oberholtzer,	to Dec. 1899
Jacob Eicher,	to June 1900	Nettie K. Harms,	to June 1900
Mrs. S. S. Funke,	to June 1900	G. N. Harms,	to Dec. 1900
George Kremer,	to June 1900	Alvin A. Alderfer	to July 1900
J. C. Gottshall,	to Sept. 1899	P. C. Suter,	to Nov. 1900
Elizabeth Yoder,	to May 1900	Rebecca Borneman	to Feb. 1900
Abraham Musselman,	to June 1900	J. R. Allebach,	to Dec. 1900
Barton U. K. Bowman,	to June 1900	M. S. Moyer,	to Dec. 1899
Charles F. Hill,	to June 1900	N. G. Umstead	to Dec. 1899
Gideon Landis,	to Feb. 1900	Reinhard C. Freed	to Apr. 1900

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language, for Children and Sunday-schools. It is published by the Publication Board of the General Conference. The contents are especially adapted for children. Send for sample copies.

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The MENNONITE is entered in the Quakertown Postoffice as second class mail matter.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIV. No. 11. Quakertown, Pa., August, 1899. Whole No. 167.

IN THIS NUMBER.

God's Providence. By Harvey Gottshall.
Conversions at Darlington. By A. B. S.
A Converted Indian Brother. By H. G. Allebach.
Communication and Answer on the Lodge Question.—Editorial.
List of S. S. Lessons for August. By N. C. Hirschy.
Notes on C. E. Topics. By A. L. Bechtel.
Nuggets from President Clark's Address.
S. S. Convention Program.
Provisional Program for General Conference.

For complete contents see all the pages and columns.

News, Notes and Comments.

Ten members were added to the Lower Skippack Mennonite church on Sunday, July 23.

Harvest home services are to be held in the Boyertown church on Saturday at 10 a. m., Aug. 19th.

Ingersoll is dead and his influence deader. While he destroyed, many constructed. Faith and piety still exist.

More frequent exchange of pulpits and visits from ministering brethren would be very desirable, and no doubt profitable.

The reports of our missionaries are very encouraging, and should be an incentive to more earnest prayer and more liberal giving.

The Mennonite church at Berne Indiana was enlarged recently and is now one of the largest churches in the General Conference.

In the Mennonite church at Hillsboro, Kansas, a large class of applicants for church membership are under instruction and will soon be admitted.

Pursuing his work of soliciting funds for the proposed school at Bluffton, O., Bro. H. P. Krehbiel has been visiting the brethren in Kansas and other parts of the west.

How does this sound for a Mennonite preacher?—"Stop my paper." Another brother writes thus: "I can not read German very well but I like to read the "Mennonite."

The annual Mennonite Sunday School Convention of Kansas was held in the Bruderthal church at Hillsboro. There was a large attendance and a deep interest manifested.

This is the season of the year when Harvest Thanksgiving services are held in the various Christian churches, and it is a beautiful custom. "Enter into his courts with praise."

Regular services are being held in the Mennonite Home, Frederick, every two weeks by the different ministers in the neighborhood. The Bertolets C. E. Society holds its meetings there every time before the services.

Our brother editor of *The Review* missed it somewhat in his rather off-hand attempt to assign to each member of the family of Mennonite periodicals a particular defined sphere. It seems to be a fact forgotten by some, no doubt by some never known, that THE MENNONITE has been for years and is now one of the recognized organs of our General Conference.

Our Bro., Rev. N. B. Grubb, of Philadelphia, was elected a trustee of the United Society of Christian Endeavor at its 18th International Convention held at Detroit. He was chosen to represent the Mennonites in that body.

Missionary R. Petter is now printing his lately-translated Gospel of Luke into Cheyenne by the use of a small press of his own. He is going to study the linguistic side of the Cheyenne tongue during the next two years.

The July number of the *Review*, published by Bro. H. P. Krehbiel, Canton, Ohio, was an exceptionally interesting number. Its contributed matter was well chosen and well written. Such a literature adds prestige to Mennonite enterprise.

A call from the Germantown congregation through the Home Mission Committee of the Eastern Conference has been accepted by Bro. S. M. Musselman. He will serve the congregation while pursuing a course of studies in further preparation for his calling.

We were glad to learn that our friend, Rev. H. A. Bomberger, of Philadelphia, made one of the impressive speeches at the International Sunday School Convention, held at Atlanta, April 26 and 27. God has given our brother a precious gift—eloquence. May he make sanctified use of it and glorify God!

Missionary H. R. Voth made a brief trip through Pennsylvania. He spent Sunday, July 23, with Bro. A. L. Shelly, preaching in East and West Swamp and in Quakertown. Short visits were made also at Bally, Zionsville, and Philadelphia. Bro. Voth is making his home temporarily in Chicago during his leave of absence from the mission field.

The regular quarterly meeting of the Mennonite Sunday School Mission, an organization which has in charge the Welsh Mountain Mission, a Mission recently opened in Philadelphia, and various Mission Sunday-schools in Lancaster county, was held at Paradise, Lancaster county, Pa., on Thursday, July 27th. An interesting program had been announced for an all day conference.

Miss Emma Krehbiel, daughter of Bro. Jacob Krehbiel, Clarence Centre, N. Y., and Miss Kate Binkley, of LaSalle, N. Y., visited friends and acquaintances in some of our Eastern Pennsylvania communities. We were pleased to see and welcome them. May their journey heavenward be as propitious and delightful as was this one, and may their welcome there excel ours in warmth of greeting and hospitality!

H. H. Ewert, of Gretna, Manitoba, Superintendent of Public Schools there desires a number of good teachers, able to teach both German and English, to teach in the schools of the Mennonite Settlement. The salaries in some of these schools range from $400 to $500 a year and Bro. Ewert says the general situation is such that one can easily make teaching his sole occupation and life work. He solicits correspondence.

The same editorial writer in his meditations upon what he saw in Mt. Lake, expresses himself as fully convinced that if more of our intelligent men would take a hand in matters of public affairs, things might in many respects be better to-day than they are. This is well said. In this country, where public affairs are in the hands of the people, the Christian citizen has a duty to perform which he dare not shirk if he wants to be true to his convictions. Let the Christian people of our land do their full duty in ways more practical than in passing resolutions, and many an evil would soon be driven from behind its intrenchments and routed.

A dear brother from Indiana writes: "I wish you would send me a number of copies of the MENNONITE for distribution among our people. Only comparatively few of them have seen the MENNONITE." Most gladly we comply. Who is the next to be heard from? The MENNONITE is glad to make new acquaintances by the scores and the hundreds without slighting in the least our old ones. In fact the widening of the circle is an inspiration and will inure to the benefit of all.

On his return trip from Detroit, Bro. N. B. Grubb made a stop-over visit with the brethren at Goshen and Elkhart, Ind., and reports having had a blessed time at both places. Bro. J. C. Mehl, of Goshen, writes: "We had the pleasure of having brother N. B. Grubb, of Philadelphia, accompany us home from the Convention. On July 9th he preached to large audiences at Topeka and Silver Street. His presence and earnest presentation of the gospel was a rich blessing to our people.

A prospectus of the Wadsworth Academy and Normal School reminds one of by gone days. During the past year Rev. N. C. Hirschy has conducted a school in the building once the home of the General conference school and since enlarged by the community which at present owns the property. The enlarged faculty and the excellently arranged courses of study offered, indicate that Bro. Hirschy is encouraged by his success and sees bright prospects for the future of the new undertaking in this historic building. We wish the school a prosperous future.

This is encouraging. A brother writes: "I want to tell you that I am much pleased with the general improvement that can be noted in the MENNONITE from week to week. The many short pointed articles, tastefully arranged, makes it attractive to the general reader, and an inspiration to every life that comes in close touch with it. The time is here when Mennonites must make more use of these heaven-born opportunities to come in touch with the strong workers in the Master's vineyard. More *good literature* for every Mennonite home is one of the crying needs of to-day. I am glad that our publications are getting so attractive that they will soon force themselves into our homes. May God continue to richly bless your efforts, is my prayer."

The Germans are generally thought to be a drinking people, that is, a people given to the use of wine, and beer and other strong drink. Here in America the German element is generally to be counted on the side of the saloon in the great social, economic and moral question of temperance. Here, however, is a statement that looks the other way. It is made by the editor of the *Mennonitische Rundschau*. Giving his impressions of Mt. Lake, Minn., he says: "What makes Mt. Lake especially attractive is the decidedly German element which has every prospect of becoming so strong in the near future as to be able to put down the saloon." Mark that! The German element arrayed against the saloon, determined to do away with it as soon as they can overcome the opposition to their proposed reform. This has the right ring to it, and we rejoice heartily. We rejoice also to know that this is not an isolated case among the Mennonite settlements in the west and northwest. The defender and patron of the saloon with its unmitigated evils, is, God be praised, fast becoming the exception in the rank and file of our church. May he soon feel so lonesome that, if for no better reason, he may come over on the right side for the sake of company.

God's Providence.

BY HARVEY S. GOTTSHALL.

God's work of providence is his most holy, wise, and powerful preserving and governing of all his creatures and all their actions. It has no Sabbath. No night suspends it, and from its labors God never rests. It is like the motion of our hearts. Beating our march to the grave, since the day we began to live, the heart has never ceased to beat. The rest of the body becomes weary; not the heart. We sleep; the heart never sleeps, but day and night continues to throb and to supply nourishment to the meanest as well as the noblest organs of the body.

According to philosophy our earth is but an outlying corner of God's creation bearing probably the same relation as a single leaf to the foliage of a boundless forest. Yet, in this insignificant spot as it were, how great and wonderful are the works of Providence! How soon is the mind lost in contemplating it! How great that God whose hand paints every flower and shapes every leaf, who feeds each crawling worm with a mother's care, who throws open the golden gates of day, and draws around a sleeping world the dark curtains of the night; who shapes our destinies; who determines both the fall of a sparrow and the fate of a nation, and so overrules the tide of human fortunes, that whatever befall him, come joy or sorrow, the believer says: It is the Lord; Let Him do what seemeth best to Him.

God's providences appear in those extraordinary events which lead His people, and often compel His enemies, to acknowledge the hand of God, as when God separated the waters of the sea for the children of Israel to pass through on dry land, or when God provided for Elijah in the wilderness; when God locked the jaws of the lions against Daniel; when He protected the three men in the fiery furnace of Nebuchadnezar; when the sun set at noonday over the cross of Calvary or shone at midnight on the hills of Gideon, and a long list of others. But there is another kind of extraordinary events which made some of His enemies to believe in Him, and of these the history of Job furnishes a notable example; satan went forth with this commission, Behold all that he hath is in thy power; only upon himself put not forth thine hand. The devil can never go a step further against God's people than He chooses. Yet how pitilessly did satan use his power on this occasion. One messenger after another came declaring unto Job his disaster. Cattle, flocks, camels gone, all his property sunk, sons and daughters dead, and stricken with disease, we might almost expect him to fall over dead also; But, no! Greatest of heroes, spectacle for angels to admire; pattern for believers to imitate. In the honr of most adverse fortune he arose and worshipped. Owning the Providence in whose hand Sabean and Chaldean, fiery thunderbolt and roaring whirlwind, were only instruments, Job bows before the throne of God and says with a patience more uncommon even than his trials,—"Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away, blessed be the name of the Lord."

It is well to see God's hand in every extraordinary event, but it is better to see his providence in everything, saying with a David: I have set the Lord always before me. How happy such a frame of mind! Let nothing come wrong to you, nor cares to press heavy on you, but like Luther when in an hour of alarm and anxious council, he pointed his companions to a little bird, that sitting on a tree, was pouring forth its melody, and said; Happy fellow! he lets God think and care for him. Do that. Let God think and care for you. Let your faith see Christ on his throne with the strong hand of God guidlng in heaven the helm of our fortunes, and you may go to sleep in the rudest storm. What storm should hinder him, whose head is resting on Jesus' bosom and who feels himself enfolded in the arms of Providence, from fulfilling this high command: "Be careful for nothing." Let us Christians take our rest. He who keeps watch by us, never sleeps.

God presides over ordinary as well as extraordinary events. Every object in nature is impressed with his footprints, and each new day repeats the wonders of creation. There is not an object, be it pebble or pearl, weed or rose, the flower-spangled earth beneath, or the star spangled-sky above, a drop of water or a boundless ocean, in which we may not discern the Providence of Him who took upon himself our form that He might save our souls.

Most people are ready to acknowledge the hand of God in such events as disease and death and any remarkable escape from danger, some either very favorable or unfavorable turn in their fortunes. Everybody has noted down certain occurrences in his life as plainly indicating a providence. Yet most of us look at it as the son did and not as the father in the following story. A father and son had parted in the morning not to meet again until evening. On meeting the son said that he had been most wonderfully preserved, for his horse had thrown him, and but for God's guiding hand, he had certainly been killed. Whereupon his father replied that he had met with a yet more remarkable providence, and had still more cause to praise God, for He had traveled all day without any accident whatever. Happy the man who thus always sets the Lord before him. We see Jesus standing by the helm of affairs and we know that there is no such a thing as chance, that his care for his people extends to the most common, minute, and apparently trivial matters. Let the thought that Jesus watches over your fortunes, and guards your welfare, and guides your way, banish every care. I do not say that you will never be disappointed, but certainly you should never be discontended. Many things in your life may occasion anxious thought, but nothing should occasion or can excuse repining. He has numbered the hairs of thy head as well as the stars of heaven. He has charged the angels to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Schwenksville, Pa.

There are three grades of Christian life. There is, first of all, the dissatisfied life; the life that knows there is something which it does not possess; the life that is perpetually discontented and rightly so with itself. There is, second, the life that is half and half, that now and then rises up to the Mount of Transfiguration, and paces for long seasons over weary wastes of whitened ashes. There is a third life of satisfaction and contentment, of peace and power and rest; the life that has made Jesus Christ its one object; the life that every man lives who is able to say in the fine phrase of Ignatius, "O Christ, thou art my inseparable life." The soul that has made Christ its one object has entered into rest and has entered into power; it has entered into a life of activity which no foe can withstand, and of contentment which no storm can ruffle; for over all the seas where it voyages speaks that voice which quieted the turbulent waves of the Tiberian sea: "Peace! be still." Nothing can overcome or disturb the soul that is hid with Christ in God and has made Christ the one object of its life.

ROBERT E. SPEER.

Strangest Church in the World.

I have just returned, says a correspondent of The Cleveland Plaindealer, from visiting the most remarkable church in the world, a place of worship situated 750 feet underground in the heart of a coal mine, and fashioned entirely with pick and shovel by hardy toilers in the fossil woods. This strangest of all Christian temples is to be found at Mynydd Newydd, near Swansea, in West Glamorgan, Wales. My way to church lay first up a steep hill, then down by means of a wet and dirty iron cage to the bottom of a shaft and finally through a series of mazy labyrinths, lighted by the glimmer of the miners' candles, to the chapel. It required considerable nerve on my part to get thus far, for it was my first visit to a coal mine, but having at last reached the only coal-mine chapel in the world, I determined to make the best use of my eyes.

The walls are formed in part of small rough pine logs through which the splendid, thick coal seam "outcrops" to the view here and there, and in part of loose dry walling. It is not an attractive looking place, and suggests to those unacquainted with coal mines a speedy death from want of oxygen. The roof is somewhat menacingly close overhead, but it is of hard, smooth clift and has been whitened with lime, so that it looks like an artificial ceiling. As you enter, you observe that the chapel is "timbered" with pit-props on either side and furnished with rude plank seats, placed at equal distance between the props. To be exact, there are eight of these seats on either hand, with room for six persons on each, whilst at the entrance and at the desk or pulpit there are what Welsh Nonconformists call "set fawrs," or big seats, in which miners sit round and face one another. These would hold, at a pinch, perhaps a dozen apiece, so that there is sitting accommodation for over a hundred in the little conventicle. It is not much like a church, this little chamber, and yet there are points of resemblance, too, especially to the fanciful. The double rows of pine logs supporting the roof—what are they but the columns of this minster? The pathway leading between the seats and the pillars form the nave, and the seated portions inside the columns are the aisles of the building. There is no altar, but the high wooden desk at the end certainly suggests a pulpit.

As the colliery is worked with naked lights, there is no risk in illuminating this little chapel in the depths of the fossilized forest; indeed, the miners subscribe regularly for candles, which are stuck on the pillars and fitted vaults all round, an ample allowance of two being made to the pulpit. There is no regular officiating minister, but a conductor calls on any one he pleases, and there is no lack of spiritual gifts. The service is only held once a week—on Monday morning, at the early hour of six, before the men go to their daily work.

But now the service, which takes the form of a short Welsh prayer meeting, has commenced. The conductor has given out a hymn, and the voices of prayer and praise ring out in this meeting-house in the modern catacombs. The seats are all well filled, and even outside, all along, a row of men are squatting with their lamps by their sides—for lamps are not allowed inside the "building," because of the smoke they emit. It is only as the eyes get accustomed to the gloom that one fully sees all the shadowy forms assembled. They have taken their seats noiselessly, and the place has filled imperceptibly. But the "Amens" and the Welsh "Yes!" interpolated in the prayers soon help one to realize the large number in the audience. The service is entirely in the Welsh language, and consists, as it almost invariably does, of a chapter from the Bible, two hymns and two extempore prayers. The Bible, which is treasured in a tin case, is now carefully taken out, and one of the miners, with emphatic, measured intonation, reads a chapter. Then another miner offers a prayer, and surely his surroundings are well adapted for communing with the Deity. The dead silence, unbroken even by an echo, the remoteness from the outside world, the perilous nature of the occupation, the common sense of need and protection which must exist in the minds of the worshippers, all tend to accentuate the veneration and devotion inherent in the Welsh character. The Welshman is always eloquent in his own language and dumb as an oyster in that of every one else. It is the way the Celt has. Welsh public meetings, like Welsh prayer meetings, are never in want of orators.

The service is impressive entirely from its spontaneity and simplicity. Neither high mass at St. Peter's, nor a national celebration at St. Paul's—in fact, no rite, ceremony, solemnity or sacrament in the world above—could strike so convincingly upon the mind and the imagination as this simple service. Another prayer, another hymn, and the little gathering, which rarely lasts more than half to three-quarters of an hour, comes to a close. The miners separate and go to their working places, probably with a distincter impression of their dependence on the protection of Providence. At any rate, a scoffer is unknown at this little chapel, and it is admitted that the Mynydd Newydd pit contains an unusual proportion of sober, upright, thoughtful workmen. No special reference is made in the prayers to the collier's life. There is no thought of sect or creed, and people who think of Wales as being rent by Nonconformist dissensions will be surprised to learn that Baptists, Calvinistic Methodists, Congregationalists, here take turns heartily at the prayers, while the hymns used are such popular ones as are known in Wales by all denominations alike.

The library of the little chapel is very small indeed. The old Bible appeared to be in a very forlorn state when the new one was presented by a visiting Scotch doctor, Dr. McRitchie, a couple of years ago. On the fly leaf the doctor had written in Welsh the text: "Faith, hope and charity, these three, but the greatest of these is charity." There was no more allusion to miners and coal pits in this entry than there was in the men's prayers. But probably the text implied a distinct compliment to the various sects who meet and in the deep ways of the earth "dwell together in unity."

The idea of a place of worship underground is so novel and remarkable that, after the service I endeavored to glean some idea as to its origin. Mynydd Newydd Chapel, I learned, although probably the only one at present existing, is not without precedent. At another old colliery, known as Tyr Canol, not more than a couple of miles away, there was for many years a larger edifice than this, at which the workmen regularly assembled for worship. There, however, the pit has been flooded and abandoned, and the chapel is no longer necessary, therefore Mynydd Newydd—the "New Mountain"—enjoys, so far as is known locally, the distiction of being the "lowest" church in the land. At the Pentre pit, in the same district, workmen for years did not "neglect the assembling of themselves together" before work, but they did it on a piece of vacant ground, near the pit bank.

The Mynydd Newydd Chapel has existed and has been in regular use for fifty-four years. It was started, so far as I could discover, on August 18th, 1845, two or three years after the opening of the colliery. It was one of the first happy thoughts that occurred to the newly employed colliers. There are one or two men still working in this colliery who were present at the first service held there.

Missionary.

Indian Conversions at Darlington, O. T.

The Missionary Review of the World for June contains the following notice: "At Darlington, Oklahoma, the agency headquarters for the Cheyenne and Arapahoe Indians, some effective work for Indians is being done by Rev. and Mrs. M. W. Wellman. Easter Sunday was a great day, for 61 were received into membership, 40 Cheyennes and 15 Arapahoes. These ranged in age from 12 to 26. One hundred and fifty Indian Christians partook of the Lord's Supper, 25 of whom walked six miles to attend. Two sermons were preached by Indian converts, one of whom is an Apache, grandson of old Geronimo. A Christian Endeavor Society of 45 active members has been organized at the Arapahoe school."

As the above was to have happened at Darlington where we for a number of years had a mission station without much visible success, and in the vicinity of which are but few Indians living now, we were anxious to know something more about the case. We wrote to one of our missionaries in Oklahoma and received the following particulars: Rev. Wellman's main work is in the Government schools at Darlington. He works hand in hand with the agent and baptizes also little children. The 41 baptized on Easter Sunday were nearly all school children, there being only a few young men, but no older Indians among them. That these school children, of whom, as the report states, some are only twelve years old, have but a limited knowledge of the Bible and still less experience of a practical Christianity, is evident. And that many of them will fall back again into the ways of their heathen people is not surprising. The trouble seems to be that some missionaries are too ready to baptize and admit persons to church membership before they know what it means to be a Christian and what is required of such as become Christians. One reason why our missionaries among the Indians have as yet not been flourishing with members like some others, is that they are more careful whom they baptize and receive as church members. And yet with all the care thus exercised some have fallen back. This shows that in order to make the work effective it must be made thorough. And as regards baptism, only such should be baptized as give sufficient proof of a converted heart. The success of the work is not measured by numbers but by the life of those who have been gained.

A. B. S.

Baptising Unregenerate Heathen.

The Baptist Missionary Review of Madras points out a very serious evil in some Indian missions. It says: "We do a wrong to the people when we create in them false hopes of salvation, or give them credit for doing or contributing what they know, and God knows, they never did. What a fearful responsibility rests on the man who baptizes a lot of people who have never really been regenerated by the Spirit of God! There are men in India who have no hesitation in saying that they baptize people who give no evidence of regeneration, but who have simply 'changed their religion,' or 'put themselves under Christian instruction,' in the hope and expectation that they will ultimately be regenerated. Doubtless many such have been regenerated; but doubtless also many never have been, and yet are in the Church, and from the Church will go down to eternal death on a false hope, begotten and fostered by the fact that they were baptized as Christians. We are very anxious to see the kingdom of God come with power in all the earth, and we are often very impatient at the slow progress it seems to be making; but it is better to plod on, laying every stone solidly and driving every nail in a sure place than one day to wake up to the terrible fact that our work must all be torn down or burned up and we ourselves suffer loss. Reputation will go for little then, unless the character correspond thereto."

Philip Rabbit, a Converted Indian Brother.

Philip Rabbit is a young Arapahoe Indian, a native of Oklahoma, abont 18 years of age. Under the Biblical instruction of our Mission school at Cantonment, and latterly under the guidance of Missionary John A. Funk, he was brought to a knowledge of his state, and he repented and believed in Christ and was baptized in 1897. Instead of being sent to Lawrence, Kansas, or Carlisle, Pennsylvania, to complete his education, he was sent to Bethel College, where he began a course of study last year.

From our slight acquaintance with the Indian mind and temperament, we may remark that the Indian's strongest intellectual endowments are power of observation, and the art of imitating or reproducing the thing observed. Consequently, at school he excels in writing, drawing, singing, and is not far behind in reading and spelling. But to be fair to him, although his temperament is phlegmatic, and he can sit silent for hours smoking in the midst of his fellows, he displays now and then a power of language quite unexpected and eloquent. Our old school histories often dwelt upon this point. When he waxes warm and is in earnest, his language has a simplicity and a force altogether overwhelming. I shall never forget the lecture "without notes" I received from one of our best students at Darliugton on the subjects of kindness and patience. As to his reasoning power, I have a great deal of faith in it, though our schools can not generally think so; but the latter is owing to the fact that schools offer the young Indian subject-matter for reasoning that is quite foreign to him. Book-learning and its meaning are not yet entirely clear to this child of nature. Her book he can read, and with her he can reason. But try to imagine an Indian studying geometry!

To my subject, however: Philip Rabbit, as a student at Bethel, is excellent in drawing. He has produced a crayon portrait of Abrahaun Lincoln that is quite meritorious. The Principal of Bethel writes that Philip is becoming proficient in composition, and is quite fair in history. But we desire above all, to present the character of the young man. "He seems to be a conscientious Christian, and is by universal testimony of teachers, students and other acquaintances a kind, pleasant and polite young man." "He attends church services regularly, is always present at Sunday School." Though quiet, he seems to take a deep interest in the work, and offers his opinions when asked for them. The Principal "can speak in high terms of his character, faithfulness and steadfastness of purpose."

We close with an extract from a letter written by Philip on being solicited to relate how he became a Christian:

"When I was young, I had some 'Bible Lights,' I had studied it in school, though I didn't understand some parts of it as I do now. If I recall correctly, I went to school when I was ten years of age. In the course of six years, I understood what was required of me. I had often heard the Superintendent when he would preach out of the Bible day after day, so that it was plain that there was no excuse left for me to make that I didn't hear of Christ before. By listening to the preaching of our Superintendent, who is now a Missionary, I understood that there are two great Spirits to accept, either Satan or Christ. The habitations of both were described, and the reward one will get for having served either one of the two. I also had in mind that we don't need to fear any danger, for Christ will ever be at our side, if we keep close to his.

"In the summer of 1897, four of our school children were baptized. I had intended to be in their number, but some way or other I doubted whether I was really ready or not, but at any rate I put it off until the last part of the following autumn. Then I thought it was time for me to become a [a professing] Christian, since I had learned that if I were to keep on putting it off from day to day, I would probably never get ready at all, so in the month of December I was baptized."

What would be the matter with training him to be a native missionary, and sending him among his own people to bring them to a knowledge and appropriation of Christ?

H. G. ALLEBACH.

Two Hindrances to Best Results in Missionary Efforts.

As the result of observation during a recent trip in India, Rev. F. B. Meyer makes some very practical suggestions as to the missionary work in that country. We quote the following from his article in *The Missionary Review of the World*, as being applicable to other missionary fields as well as India. He says: There is a necessity of securing a more complete delimitation of frontier. It is a bitter experience to see the divisions of the home lands repeated on the foreign field, and to find the C. M. S., the American or English Baptists, or some form of Methodism, in the same city or district. Wherever this is the case, not only are the minds of the non-Christian peoples greatly exercised as to which is the true faith, but there is a perpetual unrest amid the native pastors, catechists, teachers and members. Authentic reports have come to me of native agents, who would retort to their superintendents that if they were not satisfied, there would be no difficulty in obtaining employment in some neighboring mission, which, in fact, would pay them a rupee or two more per month.

In contrast with this, how pleasing it is to turn to the habitual practice of Bishop Moule in mid-China, who refuses to receive into his church the member of a family, if the remaining members are connected with some other mission. If one strong evangelical society were prepared to carry on the work offered in a given district, and could guarantee the maintenance of all existing agencies, thoroughly and energetically, it surely should be arranged for other societies to withdraw, and concentrate their efforts on some other portion of the vast unevangelised portions of the Indian Empire. The question as to which society should remain, and which withdraw, might be settled by a joint commission of inquiry, on which most of the great missionary societies should be represented; and its decision would be determined by such considerations as the date of occupancy, the amount of money invested, and the schemes on foot for affecting the entire district.

Is such a commission quite an impossibility; and even if it could not affect the status quo, might it not arrange for the division of the land in coming times, so that there might be some organized plan of campaign, some co-ordination of forces, some brotherly arrangement, that the unwholesome rivalry, which now exists in certain directions, should not spread?

FREE-LANCE INSTITUTIONS.

I would also urge most strongly the extreme undesirableness in Christian people at home giving support to free-lance institutions. Whilst I was in Calcutta a telegram was received from Europe, from a distinguished person, to ascertain the respectability of a Hindu, who was seeking his patronage. The reply was sent back that the man was an absolute fraud.

If an enterprise or an institution is needed, and is on the right lines, there is never any difficulty in obtaining the sanction and concurrence of missionaries or laymen on the spot; and where this is wanting, no assistance should be given. The touching details of the report, or appeal, are not to be relied on as evidence; they are often simply patched together for a purpose. A thorough investigation would do a world of good, and clear away a large amount of dead wood from the young forest of missionary enterprise.

When you come down from the summits, you do not come away from God. There is no task in life in which you do not need Him. The work bench needs his light as truly as the cloister.—*Phillips Brooks.*

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QUAKERTOWN, PA., AUGUST, 1899.

How is it that "good taste" limits the duration of a sermon to twenty-five minutes, and the duration of a play to two hours and a half?

Here is a sample of the superior (?) wisdom of the "higher critics." In the absence, as they thought, of evidence aside from the Bible that Moses possessed a literary education, they thought it necessary to assume that he didn't and that therefore he could not have written the books ascribed to him. But to their confusion, tablets are now discovered which afford conclusive proof that the Mosaic age, including the centuries in which Moses lived and wrought, just the age in which the critics told us the Pentateuch could not have been written since readers and writers did not exist, was in reality an age of high literary activity. The critics, if they are still determined to discredit Moses, must now conjure up some other *supposed* impossibility upon which to rest their destructive criticism.

Some one lately made the remark to us that the study of animal and plant life—in other words, biology—is indispensable to students for the ministry by its enabling them to preach well the greatness and goodness of the Creator. This remark was unexceptionable as far as it went. But Paul, in Romans I plainly demonstrates how insufficient Nature is to keep men close to God. There is something lacking in her preaching. And it is not necessary to fall back on Paul. The history of Science, or more especially the history of Natural History for the last century recounts the story of great students of Nature rather becoming skeptics, agnostics, scoffers, than devout worshippers. Or, if they worshipped something beyond them, it was not God. Nature may, on first sight impress men with God's greatness and even goodness. But a close study reveals difficulties and knots which tries faith and hardens unbelief, and the question often arises, What has become of God's goodness? The New Testament prefers another word and another idea before Nature. That word, that idea, is Grace. Nature and Grace do not suggest each other. The whole animal kingdom for instance, exemplifies law, inexorable law. Little mercy is found in the ceaseless warfare of the various species of animals upon one another. But God be thanked! the millennium is prophesied in the Scriptures, in which blessed age, "the groaning and travailing of creation in pain together" shall cease; and then, and then only, will the Grace of God re-create and renew all creation. Nature is beautiful and wonderful. So is man in his strength. But man is dust, and Grace came into the world to rehabilitate him and make his wonderfulness complete. So, Nature is but dust, and its true wonderfulness will not be unveiled till all-pervading Grace shall throw aside the sin-woven drapery. To preach from Nature may be good; but from the Word of Grace, far better. A.

There is a great deal of reckless talking among many Christians. Not gossip, though occurring abundantly in gossip; not profanity, though it approaches profanity; not railing and scolding during anger, though unrestrained anger is capable of saying or doing anything. "Idle words" is perhaps the best name we can find. Light, frivolous talk it is, that shows neither respect nor reverence for awfulness and majesty, and can crack a joke on any sacred idea or term. Wherever men who live more or less out of communion with God are daily congregated in factories, mills, hotels and saloons, sacred thoughts and themes are playfully interchanged, disputed about or bandied about loosely or irreverently, generally finished off with jests, and peppered with slang and vulgarities. In such a case not a single ray of light is vouchsafed from above, because of these unscriptural and prayerless discussions. The result is greater darkness and greater distance from God and His truth. Again, denominational differences are ventilated and all kinds of non-important points are unduly emphasized. Momentous truths that should awe the soul and discipline it into contrition, are handled "without gloves," alternately believed and doubted; and frequently the whole procedure leaves the participants wabbling and wavering as to the infallibility of the Word, the goodness of God, the practicability of the commandments, the whole issue being a befogged understanding and a seared conscience. Ingersollian flippancy is a leading characteristic of this talk. We think it best not to quote examples for fear the bad habit may be confirmed instead of broken. Let all readers of this who may feel themselves hit, ponder on their past, and take note of this grave saying: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment For by thy words thou shalt be justified and by thy words thou shalt be condemned." Matt. 12: 36, 37. A.

To edit a paper well, all tastes must be consulted and satisfied. To edit a religious paper well, all spiritual tastes must be consulted and satisfied. The MENNONITE does not care to cater to worldly men's idea of things. It expects its readers to be hungry for soul-food. An honest, but, we fear, mistaken brother some time ago submitted to us a controversial subject which he would like to see fought out in these pages. Others, again, care nothing for Sunday-school and Young People's Society reports and references, but prefer only essays and editorials on Biblical truths and morals. Such readers can easily be suited, but they must exercise charity toward those of opposite taste. Tastes are as various as color-shades. But far from being dismayed on this account, the editor, possessing the spirit of fairness, really welcomes such a state of things, for it gives him liberty to exercise his mind upon a wide range of religious thought, broadens his mind as well as the minds of his readers, and facilitates the gathering of material. In this way he is likely to influence for good a large percentage of readers. But even if tastes are diverse, a few are universal. Everybody wants the subject-matter whatever it is, served up in readable form. This the editor is in duty bound to do. And this necessitates not only a luminous style and a genial treatment, but also clear print, typographical correctness, skilful arrangement of material, an easily-handled sheet, and whatever else contributes to this end. If the paper is dull it deserves to be dropped. It is well to denounce Sunday newspapers; but if we do not take pains to substitute something attractive—legitimately attractive—for the sheet we ask the young man to throw away, we are expecting of him what we would not expect of ourselves. An explanation, such as the above, we think is due our readers, present and future. The matter needs no further discussion. Only let us close with this reminder: Look for a good number each month, and we trust you will not be disappointed.

Notes on an Open Letter.

THE LODGE QUESTION.

Some time ago there came to the editor a communication from one who signs himself "A Subscriber." Why the writer shrank from signing his name we can of course, only conjecture. But the writer was so evidently candid in the statement of his difficulty and the contents of the communication are of such a nature, that for his benefit as well as for others similarly circumstanced, we thought best not to consign it unnoticed to the waste basket. The contents may be briefly stated thus: The writer was brought up to consider it wrong to join a secret society. After his father's death, the responsibilities thrown upon him caused him to look around for something to depend on for himself and family in case he should get sick, and thus came to join first one and then a second secret society. He refers with regret to the failure, several years ago, of the project to organize a beneficial society in the church, and thinks the church should wake up and get something like this for the young men. However he can see no wrong in the secret society where the only secret is the password, where one must be temperate and believe in God to become a member, where the order is conducted on a religious basis, and where "when a brother gets sick there is a committee which has to visit him and see if the family is in need and bring him his $5.00 a week sick benefit." "Where is there a more Christ-like spirit than this?" he asks. "The order," he says, "does more for a Brother than the churches do. The whole truth is, the churches ought to have those societies and call them beneficial societies. Then the young men would not need to join the lodges, but the church would keep them in and loyal as in the C. E. movement."

And now what shall we say to this? First let us take up the point of having beneficial societies in the church. The attempt made several years ago to organize such a society in our church had our hearty co-operation and support, but it was our cherished hope, and we know this was shared by many others, to have the movement put, in part at least, on a basis of charity and not of business pure and simple as the lodges are. It was our desire, through the proposed society to lead members of our churches to give of their means regularly not only with a view to being entitled to receive "benefits" themselves as the lodge dues are paid, but at least in part also in the spirit of Christian charity. We wanted the helpfulness of the society to extend not only to the circumscribed few, the paying members of the society, but as far as possible to all in need especially those of the household of faith. We doubt very much the wisdom of having purely *mutual* beneficial societies in the church. Such societies would of necessity do as the lodges do, discriminate against persons of certain age and against those who by reason of poor health or other misfortune are unable to pass the entrance examination, and against those who for some reason or other have not been able to keep up their dues. That would be a cold business arrangement which, to say the least, would be the prolific source of bickerings and hard feelings, greatly to the hindrance of the church in its true mission. We believe the first duty of the church to its members is to inculcate in them the spirit of the Master, which spirit they are to carry into all their social and business relations in life. The providing for their present material needs and possible future emergencies is a matter of business with which the church has nothing more to do than to show them the spirit in which it ought to be done.

From what has been said, it will be seen that the comparison between the lodge and the church made by our correspondent, indeed generally made by defenders of the lodge, is improper and unfair. The material assistance given by the lodge is done on a business basis, it has been paid for. This part of the lodge's work is of exactly the same nature as that of fire insurance companies and other similar business institutions. It is not a matter of charity but of business. The work of the church in the line of providing material relief and comfort to the needy, the suffering, and the unfortunate, rests on an entirely different footing.

That church members are not always as kind and helpful to one another and to those around them as they should be, is true; but it would not improve the matter to make such acts of kindness and helpfulness compulsory, as is done in the lodges. The very idea of compulsion would rob them of their true nature and value. As a matter of fact, moreover, the insinuation that lodge members are better cared for and better waited on when they are sick is not true. We think we know to which church our correspondent belongs and we are sure that not a single member of that church would be allowed to lack proper care in time of sickness, if it were at all within the power of the pastor and the other members to reach the sufferer's side. Nor does the spirit that prompts them to such loving ministration permit them to draw the line against those who are not members of church or their own congregation. We would be willing to take our chance any time the world over along side of a lodge member in the matter of receiving humane attention, and assistance in time of need.

In concluding our remarks on this part we have only this to add, that a loyalty to the church dependent upon such a condition would be too cheap to be worth anything. And here again a self-sacrificing, all-consecrating movement like that of Christian Endeavor is drawn into unworthy comparison with a mutual beneficial business plan, as though there was any likeness between the two. The C. E. society cultivates a loyalty to Christ and the church based upon principle and truth, and is spiritual and missionary if anything.

Taking then the beneficial part of lodge work in its true nature, as a simple business arrangement, the lodge agreeing to pay certain benefits upon certain stipulated conditions, is there any reason why a Christian may not enter into such a mutual business alliance? If that was all there was to it, as is the case in certain beneficial societies of which we know and as is the case in fire, storm and other insurance companies, then it might pass with the rest of these. But the lodge system has several added features which must be reckoned with and which to our mind make it decidedly objectionable from a Christian standpoint. The first of these is the practice of secrecy. At every lodge door the candidate for admission is asked to forswear himself. He must promise either on oath or his solemn word of honor to keep and guard the secrecy of that which is to be revealed to him. This is in direct violation of God's command, when he says,—"Thou shalt not forswear thyself" and much more against Christ's explicit teaching on this point (Matt. 5: 34). Though the candidate may be assured by those inside that there is nothing wrong in that which he is to promise to keep secret, yet by accepting this assurance he surrenders to others his right of judgment, his conscience, which God has given him, and for the right use of which God will call him to account.

Our correspondent implies that in his lodge there is nothing secret but the password. Will he write us for publication next month a full description of his initiation when he entered? A young man recently said to us that the initiation in his lodge was something very solemn and impressive, yet, when questioned further, he was not at liberty to say what it was. We know the forms of initiation practiced in many of the lodges from the Free Masons down, and it is not hard to see why they want to screen those things from the public gaze (John 3: 20-21). Granting however that the secret work of some of the minor lodges, though patterned after the older ones, has been made much less objectionable by the elimination of much, in some cases perhaps all, of that which is sacrilegious, immoral, silly, and debasing of one's self-respect, yet in every case where the cover of secrecy is maintained there is at least the appearance of evil which we as Christians are commanded to avoid. Moreover, these are the deceiver's primary school in his great system of secrecy, from which there is a natural graduating into the more advanced forms.

The excuse that secrecy is necessary for the successful carrying on of its business, is swept away by the fact that other organizations as mentioned above do the same kind of business very successfully and without the senseless fol-de-rol of grips and passwords. Common business sense says so too. The practice of secrecy is therefore without excuse, and objectionable from whatever point you view it. Whoever enters its doors allies himself, willingly or often unknowingly and thoughtlessly, with a practice for which Christ has no use, but which the enemy uses effectively in the furtherance of his evil designs.

Another objectionable feature is the pretence of religion connected with lodges generally. Every true believer knows that a half-way religion is worse than none at all. It misleads and deceives. We have given this part of lodge work much attention and careful study, and we know what we affirm when we say that the religion of the lodges, taken as a whole, is a hollow pretence and a mockery. The different orders are not alike in this matter but vary in degree. Yet in the best of them, even where the name of Christ is not wholly banished from their ritual, the spirit of infidelity is so shrewdly insinuated that they form a legitimate part of the arch-deceiver's great school of Christless religion. The lodges in their religious forms and especially in their burial services hold out a hope for a blissful state beyond, independent of a saving faith in the Lord Jesus Christ. It is a religion of works and not of grace. This is preeminently true of Free Masonry whose ritual is full of rank infidelity and blasphemy. From here on down there is a finely graduated scale to the almost imperceptible and therefore most deceptive.

To sum up the whole matter. If the lodges could be rid of their sworn secrecy and their pretence to religion, they might take their place with other business institutions in the same line, into which Christians might enter without prejudice to their higher spiritual incerests. But there is where the rub comes in. The enemy will not so readily yield the weapons which he has found so effective in his destructive warfare. What remains for the Christian to do in the matter is very plainly stated in 2 Cor. 6: 17-18. Note the blessed promise attached, and be assured that no good thing will the Lord withhold from them that walk uprightly, as is gratefully and cheerfully attested by thousands who have not thought it *necessary* to enter into questionable alliances for their material welfare. S.

Sparks from an Anvil.

GATHERED BY THE MAN WITH THE HAMMER.

There are scripture passages which many people wish were not in the Bible.

A Christian who is not willing to be the least will never get a chance to be the first.

Only an ignorant person gets wise in his own conceit; a truly wise person is very modest.

Here are two things essential to a good sermon: A praying minister and a praying congregation.

Ministers should not be treated like a charitable institution, but like a servant of the Most High to whom you are indebted.

Kindness never dies. A kind act to a child will be remembered with kindly feeling toward the donor in old age. Unkindness lives equally as long, and is remembered with a grudge.

It takes two stones to grind wheat into flour. Some Christians are only crushed by the world, while others are ground into nice white flour between the world and hardshelled and uncharitable Christians.

When the hungry soul is not fed and strengthened and made more useful and better able to serve the Lord Jesus while listening to the preaching of the sermon, there is something wrong with the preacher.

When a Christian slings mud at his peaceful neighbor who differs from him in his opinion, and calls the other by ridiculous names in order to elevate himself, put him on the list of Pharisees. "Charity thinketh no evil, is not puffed up."

When Christians must be coaxed and humored all the time to keep them good and in church and at their post of duty, they have come to Christ without forsaking the world and will fall an easy prey to the enemy. Christians are constrained by the love of Christ.

Do you wish to erect a monument for yourself? Do not use marble or stone, they will all crumble; but the most lasting monument is the good you can do with your means by founding and endowing religious institutions, churches and missions, etc. They will be an honor to your memory forever. Many rich men have left it all to their children and grandchildren and are soon forgotten.

When a person says that God made all things right and therefore strong drink is right, he insults the good Lord. God made rye and grapes but not the manufactured article. Why not say God made the sword, therefore it is right to use it to kill your fellowmen; or God made the theatre, therefore it is right to go there? When a person wants to justify himself with such an argument, which may be in favor of a besetting sin, it is a sure sign that he does not always know the devil when he sees him.

Convention Announcement.

The twenty-sixth annual Sunday-school convention of the Eastern District Conference will be held in the Upper Milford Mennonite church, Zionsville, Pa., on Tuesday and Wednesday, August 15 and 16, 1899. The program arranged by the committee is as follows:

TUESDAY AFTERNOON SESSION.

1.45—Opening Praise and Prayer Service.
2.00—Address of Welcome, Wallace Stauffer
Response, Harvey S. Gotshalk
Annual election of officers.
Receiving and disposal of reports of schools.
General business.
2.45—Address, "The History of the Rise and Progress of the Sunday-school Convention of the Eastern District, Rev. A. B. Shelly
3.20—Ten minutes intermission.
3.30—Topic: What to Do at Teachers' Meetings, S. M. Rosenberger
4.00—Open Parliament. Subject: The Home Department, led by N. B. Grubb
Questions gathered and Referred.

EVENING SESSION.

7.30—Praise and Prayer Service.
7.45—Answering of Questions.
8.00—Topic: The Sunday-school as a Factor in the Evangelization of the World. Edwin Ehret
8.30—Address, "The Sunday-school Teacher," Rev. Dr. J. A. Singmaster.

WEDNESDAY MORNING SESSION.

8.30—Praise and Prayer Service.
8.45—Conference on Methods. Subject: The Best Methods of Teaching in Intermediate and Advanced Classes, led by Allen Latshaw
9.15—Topic: How to Bring the Little Ones of the Primary Department into Heart Touch with the Bible, Mrs. I. T. Clymer
9.45—A Quiet Season of Prayer.
10.00—Topic: How to Make the Sunday-school Promotive of More Intelligent Bible Study, J. S. Moyer
10.30—Topic: The True Object of Children's Day, and How to Attain It, Ernest Leitenberger
11.00—Question Box.
11.15—Convention Round Table—What Impression Shall We Take with Us from this Convention, led by J. Monroe Shelly
11.45—Closing business.
Adjournment.

The convention singing will be from the excellent book, "Songs of Love and Praise, No. 4," in use in the Upper Milford school.

A cordial invitation is extended to all who are or ought to be interested in the Sunday-school cause.

Participation in the general discussion following each topic is open to all.

Questions on any phase of Bible Study and the Sunday-school work in general are solicited.

Entertainment will be provided for all coming from a distance.

Announcement.

The Middle District Conference will hold its Twelfth Annual session at Berne, Indiana, on Thursday and Friday, October 5 and 6, 1899. Conference services will be held on the evening previous, Oct. 4th. All Mennonite churches are kindly invited to attend this session and to be represented by delegates. Come prayerfully, to encourage and to aid the good cause of our Master Jesus Christ. I. A. SOMMER, Sec.

A Mennonite Beneficial Society.

A Mennonite Mutual Beneficial Society has been organized by the church at Mountain Lake, Minn. The object is to render systematic aid to widows and orphans of its members. Any member of the Mennonite Church over and above the age of eighteen can become member upon the payment of $2.25. Upon the death of a member an assessment of $2.00 will be required, and the entire amount paid over to those who have lost by death, until the membership shall reach five hundred, after which in no case shall more than $1,000 be paid. The member failing to pay his assessment within thirty days will be stricken from the roll of membership with the forfeit of all benefits, and can only be reinstated in the regular order as a new member. H. P. Goerz, Mountain Lake, Minn., is the Secretary and Treasurer, and will gladly give any information desired.

You can't jump away from your shadow, but if you turn to the sun your shadow is behind you, and if you stand under the sun your shadow is beneath you. What we should try to do is to live under the Meridian Sun, with our shadow, self, under our feet.—*Meyer.*

For the Young People.

Thoughts on C. E. Prayer Meeting Topics.

By A. L. Bechtel.

Aug. 6.—DRIFTING. Eph. 4: 14; James 1: 1-8.

We can never reach that haven of rest, the mansions prepared for us, unless we have Christ for our Pilot. The soul that drifts along on the sea of time without Christ, or without any purpose in life, when storms arise and adversities come, it has no safe anchor.—Faith in Christ is the best anchor. How many drift along through life without this pilot, and without this anchor; when trials and afflictions come they have nothing higher and better to rely on and must drift along, even to despair. God has appointed us a port, a pilot, and power; we need not drift. No soul ever drifted into heaven: purpose alone enters there.

Aug. 13.—A SERVICE OF PROMISE. John 4: 1-14.

God's Word is firmer than heaven and earth—for they are the fruits of his Word. "By His Word they were made." "Heaven and earth shall pass away, but my word shall not pass away." Consequently, His promises are yea and amen and will remain the same after heaven and earth have passed away. Promises tested make faith. It is by taking hold of His promises and trying them that our faith increases. God has a fresh promise for every fresh experience. In all circumstances of life whether it be joy or sorrow, success or failure, health or sickness, times of happiness and sunshine, or times of trials, troubles and tribulations, God has a blessing suited exactly to each and every case; it is only for us to lay hold of them. The promise we accept for to-day's experience will make us stronger to accept the one for to-morrow.

Aug. 20.—THE LEAVEN AND THE MEAL. Matt. 13: 33; Dan. 2: 31-35, 45.

The conquests of Cesar, Alexander and Napoleon are as nothing beside the missionary conquests. The leaven of Christ's Gospel has worked wonders. The idols of the world are falling at the approach of the Lord. The meal is not bread without the leaven, and the world will be imperfect until it is all alive with the Gospel of Christ. Because God's Word is true the conquest of the world is sure. The leaven of the Gospel must be applied to the world through Christian lives. He wants to use you and me. Are we ready and willing to be instruments in His hands to apply this leaven to the world? Are we ready to say, "Here am I; send me?"

Aug. 27.—GREEN PASTURES THE CHRISTIAN'S PLEASURES. Psalm 23: 1-6

Wherever the Good Shepherd is, there green pastures may be found. There are no weeds in God's green pastures. Every Sabbath is a bit of green pasture. How careful we should be to feed on this bit of green pasture and not bring reproach upon it, for the world is quick to see if we do anything to desecrate God's holy day. He who feeds on God's Word partakes of the green pastures, for it is "a light to our path, and a lamp to our feet. Not single sheep, but flocks feed in the green pastures. Fellowship is always there. Anywhere that the Shepherd leads us may be a green pasture. We never wander into green pastures; the Shepherd always leads us there. We may feed without fear in the green pastures, for the Shepherd is on guard. No pleasure that we would not have God see us in can be a part of His green pasture.

Bally, Pa.

Nuggets from the Message of President Francis E. Clark to the Detroit Convention.

Going and growing; growing and going, have been characteristic of every year of our history. All these advance steps have been gained not by ignoring or neglecting the gains of the past, but by conserving them while new advances were made. Thus every advance step for citizenship, missions, international and interdenominational fellowship, church loyalty, and greater efficiency within the society has been maintained and strengthened while the next year has seen some higher plane reached, some new duty undertaken, some new responsibility assumed.

I trust that neither yon nor I will ever confound motion with progress. There is an activity without action. Our adoption of new plans and new methods of work does not mean that we adopt every new fad that some enthusiast would force upon us. I have been implored, during the past year, to urge Endeavorers to form societies of descendants of slaveholders to ameliorate the condition of the negro; to father many political schemes for the ushering in of the millenium by which sometimes, incidentally, my correspondents will be elected to a fat office. I have been asked to endorse the wildest of wildcat schemes to evangelize the world, or to revolutionize society. We will beware of the visionary and of the political trickster, whatever moral reform he blazons on his banners, as well as of the selfish schemer who still brings his hatchet to our grindstone.

Two years ago at San Francisco I suggested that, since the Lord was more and more setting solitary Endeavorers together in families, *religion in the family should become more and more our serious concern.* How that thought took root I have no means of judging, but that there is need of endeavor along this line I am more than ever convinced. I am told that among Christians family worship is being more and more neglected, and that many professed disciples never bow the knee in family prayer. My own observation and experience convinces me that this is the fact. Here then is a rewarding and most important field of Christian Endeavor. This may well become a theme of prayer and address and earnest consideration, in these days when family life is at the mercy of a Dakota divorce court or a Connecticut marriage statute. Why may not the hour of family worship do as much to purify and sweeten and irradiate family life as the Quiet Hour of the Morning Watch has done to purify and sweeten and irradiate the individual life.

I would earnestly recommend as an outcome of the Tenth Legion that we all take up the "Forward Movement" of our respective denominations, and that as individuals and societies we either adopt and support some missionary or native worker of our own, or group ourselves with other societies for this purpose.

Nay, why can we not do more than this, and, as individuals, have it for our ambition to support a missionary or worker through our own denomination at home or abroad. The Student Volunteer movement needs this supplementary movement to complete it, and to render it effective.

Young man, make money for God. Pledge yourselves to turn your best ability to the making of money, not for a selfish and sordid purpose, but that through your money the world may be evangelized.

Glorify this meanest of passions with the God-like light of an unselfish purpose. Transmute this clay into pure gold. Make your purpose very specific and definite. Bring to bear the force of our pledge upon your business.

My brethren and sisters, all these things of which I have been speaking come not forth of the will of man but of God. I would, if God gives me power, pitch high the keynote of our consecration to-day. I would always appeal to the heroic within you. This is all the natural, legitimate outcome of the blessed Quiet Hour, which, during the past year, has so profoundly affected Christian Endeavor. This is not the ascetic's rapt vision of God that leads to folded hands and a contemplative Nirvana. It is the vision of God that arms for conflict and victory; the vision that enobles and inspires the most prosaic business; the vision that sends us about doing good, the vision that carries us to sick chambers, to prison doors, to the haunt of poverty and squalor and vice and wretchedness. It is the vision that nerves to sacrifice and heroism.

Listen to the testimony from a brother who attended the late C. E. Convention at Detriot:—Wife and I had the rich blessing of taking in the Detroit Convention. Such blessings, such uplifting, such soul inspiration as were experienced there do not often come into one's life. One is lifted out of one's self and can feel almost the very presence of the angels of God. O, may the praises of God's children ever ring at His throne for permitting us to participate in this new line of Christian service.

The Ministry of Flowers.

Some Endeavorers in Ireland, we are told, have set apart special beds in their gardens in order to provide a supply of flowers for use among the sick in Belfast.

The ministry of flowers is an exquisite one. To the sick and lonely sufferer the gift of a cluster of flowers comes like a benediction from heaven. Inaudibly, but none the less forcibly, they express the thoughtfulness and sympathy of the donor.

The flowers that have aided in the worship of the sanctuary, and then are carried to the rick-room, convey a message—it may be salvation. The rose and the lily not only tell the story of their own fragrance and beauty, but they are the symbols of Him who came to seek and to save the lost.

The flowers need no skillful interpreter, but simply some loving, Christian heart to explain their message to the comfort and perchance the salvation of a human soul.

For the Master's Use.

A PARABLE.

The writing-desk lay open. Its owner had been called away in the act of beginning an important letter. On it were laid a sheet of note-paper and an envelope, beside it stood the ink-bottle, and close by lay a pen, the blotting-paper, and the pen-wiper.

The silence of the room was broken by the Note-paper speaking to his companions.

"You needn't look so consequential," it said, scornfully; "it is on *me* the letter will be written."

"Yes," said the Pen, "but you forget it is I who write it."

"And *you* forget," said the Ink, "that you couldn't write without me."

"*You* needn't boast," said the Ink-bottle, "for where would you be but for me?"

"It is ridiculous of you all to be so conceited," interposed the Blotting-paper; "only for me what a mess you'd be in."

"And may I ask," said the Envelope, "what use would any of you be if I did not take the letter safely where it is to go?"

"But it is I who write the directions on you," snapped the Pen.

"Dear sirs, please stop quarrelling," gently said the little Pen-wiper, who had not spoken yet.

"What have *you* to say?" asked the Pen, contemptuously. "You are nothing but a door-mat;" and he laughed at his own wit.

"Even if I am only a door-mat," said the Pen-wiper, humbly, "only for me you would be so rough with dried ink you couldn't be used. And that is all any of us are good for—just to be used. We might all stay here for the rest of our lives, and not all of us put together could write that letter. Only the hand of our Master can do that.

"I believe he's right," said the Envelope and Note-paper together.

"Yes," said the Ink. "It was foolish of us to forget that we can do nothing unless we are used."

"True enough," murmured the Ink-bottle, "for what use would I be if you were not in me."

"Yes, to be sure," said the Blotting-paper, "we ought to have thought of that."

"Indeed, yes; and I'm sure I beg your pardon, Mr. Pen-wiper, for calling you a door-mat," said the Pen, in a humble voice.

"Please don't mention it," said the little Pen-wiper, "but I do think we would all be happier if we would just do the best we can, without being jealous."

As he spoke, their owner re-entered the room, and silence fell. The Pen was taken up, dipped in the Ink, and passed to and fro on the Note-paper; the Blotting-paper pressed on it; the letter placed in the Envelope; the address written; the Pen wiped on the Pen-wiper.

"We have each done our part," murmured the Ink.

"Yes," said the Pen, "and without our Master we could have done nothing at all."

—*The British Messenger.*

No man can be provident of his time who is not prudent in the choice of his company.—*Jeremy Taylor.*

The direst poverty is poverty of the soul. Christ became poor that we might be rich.

For the Sunday School.

Notes by the Way.

A Sunday-school lesson is not well-taught if its leading idea is not made a vital thing to the conscience and soul of the child. Don't do any "dead" teaching in your class.

More consideration should be given, than is generally done, to the method employed in teaching. Your method should be adapted to the capacity and also to the nature and disposition of your pupils. A method that will work very well with pupils that have been in the school for years and accustomed to study the lesson and be quizzed, might not be the best to adopt with a class of boys, just gathered in from the streets. To be all things for all that by all means some may be saved, should be every teacher's motto. S.

A Superintendent should make it a special point to prepare his Sunday-school prayer at home. The secret of prevailing prayer lies very largely in its definiteness. Introduce the teachings of the lesson into the prayer, making a petition or two out of each. Intersperse Bible language between your own simple, direct appeals. Pray for the infants in the infant class, for the teachers thereof, and for more competent teaching. Pray for the bad, mischievous boys, for the Bible Class, for the irregular scholars. All this calls for preparation, foresight and forethought. A vague prayer moves neither God nor man. A.

What rich Sunday-school lessons these four out of the book of Daniel have been the past month! It must have been a stony-hearted student who remained unimpressed and untouched by them. What fine descriptions of worldly power abounded therein, only, however, to be offset by the grander manifestation of the greater power of Jehovah! Every verse was a nail to hang a moral on. Looking at the worldly life of pride and godlessness revealed, it almost seems to us as if Daniel (or the author of Daniel) lived in our day, and had caught some "scenes from real life" and painted them upon the enduring canvas. The inspired painter had no taste for "still life" in his art. The lessons are driven close home into every conscience. A.

Commenting on one of the lessons last month, Dr. Alexander McLaren asks this pertinent question: "Why should it not be possible for Scripture to preserve a name that secular history has not yet been ascertained to record, and why must it always be assumed that if Scripture and cuneiform or other documents differ, it is Scripture that must go to the wall?" Why, indeed? It is the spirit that is found in the self-styled higher critics who are so ready to assume that every arrangement of text in Scripture and every ascription of authorship that does not agree with their fancy as to how a certain person would or should have written under certain circumstances, must therefore be wrong and thus a proper case for re-arrangement and re-editing. The spirit that always throws the benefit of the douht on the side against the Bible is neither a spirit of child-like faith nor of justice. S.

The Gist of the Month's Lessons.

BY N. C. HIRSCHY.

Aug. 6. THE NEW HEART. Ezek. 36: 25-36.

Ezekiel is clearly a prophet of the exile. He was led away into captivity in Babylon during the reign of Jehoiachin. In his home by the river Chebar he prophesied for twenty-two years, having received his call five years after his arrival in Babylon. One-half of all his prophecies deal with the approaching fall of Jerusalem. (Ch. 1-24.) Then follow his prophecies concerning foreign nations. (Ch. 25-33). After Jerusalem was destroyed and Israel led into captivity, Ezekiel changed the theme of his prophecies from overthrow to restoration. The last section, (Ch. 34-48) deals with Israel's future restoration. From this last section our lessons from this book for this quarter are taken. What a joyful message these closing chapters must have been to captive Israel! Restoration to peace, happiness, and liberty in their own beloved country. But they were unfit to inhabit their land again. Their hearts were stone. They were filthy. Their minds were filled with idols rather than by the thoughts of God. Now comes the promise that God in mercy will cleanse them. He will give them a new heart. Blessings will take the place of curses. Instead of famine, plenty. The desolate land shall be tilled, the wasted cities rebuilt. They, and the gentile nations all around them, shall learn to know their God.

Aug. 13. EZEKIEL'S GREAT VISION. Ezek. 37: 1-14.

Israel had fallen so deep into sin that it was hard for them to trust the future. They had abandoned all hope of restoration. Only with great difficulty could they be taught by the prophet that God will restore them to their land in prosperity. For in appearance they had ceased to be a nation. There was need for such a vision as the one given in this lesson. "By this striking symbolism of the vision they are taught that God can endow the seemingly dead nation with fresh life, and plant it again in its old land." (*Driver.*) Take courage, weary fallen one. Take courage, sinner. Your God desires your restoration. There is yet hope.

Aug. 20. THE RIVER OF SALVATION. Ezek. 47: 1-12.

In his closing years the prophet foresees Jehovah's final triumph over the world. He foresees the restored kingdom, the temple, the people and the land. This restored kingdom is more perfect than it was before the exile. The land that then was barren, now is fertile. The bitter waters of the Dead Sea now are sweet. The dead waters now are teeming with all kinds of fish good for food. All this is so because of the river of water issuing forth from beneath the temple of God. On the banks of this stream useful trees flourish. What a beautiful figure, showing the power of the life-giving waters flowing forth from God himself! Unfruitful lives become fruitful. The spiritually dead become alive, while all that was good and useful before in them remains, as in the figure the salt-yielding marshes remained. God's truth removes nothing good from any life, but adds much to it. All those planted by the river of God's truth, find the life-giving waters become a well of water springing up unto eternal life.

Aug. 27. RETURNING FROM CAPTIVITY. Ezra 1: 1-11.

Thirty-four years after Ezekiel's death his prophecy concerning restoration began to be fulfilled. Cyrus was moved by the spirit of Jehovah to release the captive Jews. If God can appropriate the services of a heathen king to prosper his cause, how much more the willing and obedient services of his true loving children! How suggestive is even the method of work of Cyrus. Volunteers shall go forth to build the temple of God and all others shall give of their silver and gold and goods to help them. "Go ye" and if you can not do that help some one else to go by giving of your silver and gold and goods. As Jerusalem was speedily rebuilt so shall the world be speedily evangelized if the call is heeded.

Wadsworth, O.

Two Ways of Putting It.

Natalie L. Rice, in the Young People's Weekly.

One of my little cousins set me thinking the other day," said Mary Violet. "I was walking up the street rather absent-mindedly when Chris passed me on his wheel, and after him, bent down over his wheel, raced my small cousin Harry. Both the boys bowed to me, and Harry turned back and came to meet me, quite proud of his speed.

"'Why, Hal!' said I, 'where did you get that wheel? I didn't know you had one. How fine!'

"'Tisn't mine,' he said, as he got off, and stood holding it in an affectionate fashion. 'Chris has a new one, and this is his old one he's letting me try.' He spoke with such shy pride and satisfaction his eyes fairly danced. I agreed that that was very nice, and then, with one of my absurd notions that it is never advisable to let a chance for a good moral go by, I said to that smiling little fellow, all aglow with his new enthusiasm, 'But, Harry, if you want to really ride straight. You were all doubled up like a baby.'

"All the zeal flickered right out of the boy's face. Before I knew what he meant to do, he just mounted that wheel, and vanished up that street.

"The instant he had gone, I blamed myself for my stupidity. What a blundering, hasty, unsympathetic thing to say to a boy all alive with a new interest and ambition! Why hadn't I caught the spirit of the occasion,—caught my chance to make his friendship with his grown-up cousin a surer and stronger thing? Why didn't I say, 'How fast you are getting on! How kind of Chris,—wasn't it? Do you think Uncle Bob is likely to buy you one soon? I shall expect to see you come riding over to our house next week! What make is it? Do you prefer that? And do you call that a better-wearing machine than,'—etc. And then, when we are right in the midst of a lively discussion, he would have really been pleased if I had suggested, 'And, O Hal! you are beginning so courageously, I do hope you'll be one of those splendid sit-straight-up wheelmen. You could be a really fine one.'

"Oh! I realized my mistake. I was just a bit of selfishness, too, that had led me into it. I wanted to help the boy with good advice, but I was not generous enough, self-forgetting enough, to try to think how to do it in exactly the way that would help and encourage him most. My kindness came to an end too soon, you see.

"This morning Harry's sister told me that he did not want to ride over to our house on his own new wheel. 'Mary says I was all doubled up, and didn't know how to ride any more'n a baby.' The poor little fellow had come home discouraged and cross over it. I thanked Nell for telling me, and I'm going to make it all right with Harry this very morning.

"But I have been doing a great deal of thinking. In more serious matters, when we really want to help any one to be a 'genuine man,'—to be 'upright' in the highest sense of the word,—don't you believe we often fail to help because our kindness does not go far enough? You know, 'if there be any virtue, and if there be any praise?' Might not that mean 'speak of' those things as well as 'think' of them, and search for them? I am going to try, after this, to keep watching for the good things, and speak of them first. In three words, what if I could only learn to help people encouraging side first!"

A Flannel Shirt Club.

Among the many forms of practical Christian philanthropy in London is one with the above homely title. Though recently organized, this Society has already distributed nearly seven hundred flannel shirts to patients discharged from the medical wards of general hospitals within the limits of the city. The shirts are bestowed exclusively, it is said, upon needy working men who require warm clothing on returning to work after serious illness. Thus thoughtful provision is made for poor convalescents at what is a critical time, when the shelter and comfort of the hospital must be exchanged for exposure in inclement weather and other hardships. Surely the blessing of God, that maketh rich, must fall upon this and all similar efforts to follow the teachings of Him who said, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.

When Sympathy is Needed.

Sympathy is often better than comfort. Tears call for tears. "Jesus wept" by the grave of Lazarus, though in a moment he was to turn weeping into singing. Let us not tell a bumped child to be more careful, and say, "You will know better another time," but give the child our kisses and sympathy, and postpone the calculation about moral values. Let us not say to a heart in new sorrow, "He doeth all things well," but let suffering know the answering pain of our heart. The best sympathy is often voiceless,—the pressure of a hand, the tear-brimming look that says, "I cannot speak, but I have heard." Tears before truth for sorrow, otherwise truth may be wasted on unprofitable soil. —*S. S. Times.*

Teachers often rack their brains for a method, when all they need is to be personal with their pupils. Mere method never strikes any one in the heart, never reaches personal interests, aims, appreciations, or desires. It never makes the weak strong nor the ignorant learned. The world cannot get along without method, but method will never run the world. Real, personal, sympathetic earnestness is what makes things go, and, as they go, succeed.

Provisional Program

for the General Conference to be held at Bally, Pa., beginning October 12, 1899:

I. Opening of Conference, 9 A. M., October 12.
  1. Conference service. Sermon by the President.
  2. Organization.
    a. Receiving of delegate certificates.
    b. Applications for admission.
    c. Adoption of time schedule.
    d. Granting of complimentary votes if desired.
    e. Reading of the minutes.
  3. Order of the day.
    a. Landing in of questions pertaining to our work, with signature.
    b. Transaction of introductory business.
    Appointing of committees:
      On Resolutions.
      On Overtures.
    d. Report of recording secretary.
    e. Appointment of secretary.

II. Publication work.
  1. Report of the Board of Publication.
  2. Presentation of a plan by the Board for further work.
  3. Discussion of the subject.
  4. Adoption of instructions.
  5. Election to fill vacancies in the Board.

III. Foreign Missions.
  Same outline as above.

IV. Home Missions.
  Same outline as above.

V. Sunday-school and Young People's Work.
  1. Reading of a paper, by H. H. Regier, Mountain Lake, Minn. Subject:—Of what significance is the work of the Sunday-school and Young People's Societies in our congregations.
  2. Discussion of the subject.

VI. The Board of Trustees.
  1. Report of the secretary.
  2. Report of the treasurer.
  3. Election for vacancies on the Board.

VII. Closing business.
  1. Election of Conference officers.
  2 Report of Statistician.
  3. Election of Statistician.
  4. Selection of place for next triennial meeting.
  5. Adoption of resolutions.
  6. Adjournment.

EVENING SERVICES ARRANGED TO BE HELD DURING CONFERENCE MEETING.

1st Evening.

1. Papers read by S. F. Sprunger and S. S. Haury, (German). Subject:—Why do we as a denomination not allow members of secret societies in our congregation; and what must we do to maintain this position.

2. Sermon by J. C. Mehl (English).

2d Evening.

1. Paper by A. B. Shelly (English). Subject:—What lessons for the future may we draw from the history of the development of our Conference.

2. Sermon by Wm. Galle (German).

3d Evening.

1. Paper by H. H. Ewert (German). Subject:—Points of excellence in our Denominational Confession of Faith and its mission in our day.

2. Sermon by H. P. Krehbiel (English).

4th Evening.

1. Sermon by W. J. Fwert (German).

2. Sermon by C. H. v. d. Smissen (English).

5th Evening.

Ladies' Mission Society Festival.

The particular evening for this festival can be selected by the local society.

6th Evening.

1. Sermon by J. J. Balzer (German).

2. Sermon by H. J. Krehbiel (English).

7th Evening.

1. Sermon by Peter Balzer (German).

2. Sermon by Peter Stucky (English).

INDICATIONS FOR THE MISSION SERVICES SUNDAY, OCTOBER 15TH.

Forenoon.

Sermon on Foreign Missions, (German) by Gustav Harder.

Sermon on Home Missions, (English) by N. C. Hirschy.

Afternoon.

A Children's Service. (To be arranged for).

Evening.

Home Missions, (German) by Gerhard Penner, or some one from his congregation.

Foreign Missions, (English) by M. S. Moyer.

Respectfully submitted,

The Program Committee { J. B. BAER, A. M. FRETZ, J. S. HIRSCHLER.

Our present life, according to the Bible, is a state of moral probation in which we form the characters that will determine our future and eternal destiny. It, hence, appeals alike to our hopes and our fears, and warns us to shun the evil and seek and secure the good. It urges us to look not at the things which are seen and temporal, but at the things which are not seen and eternal. Its motives to action are drawn mainly from another life. What we are to gain or lose here is but a trifle when compared with what we are to gain or lose hereafter.

Human wisdom, in the light of mortality as to our body-life, and of immortality as to our soul-life, and of both lives considered in their relation to each other, is comprehensively summarized in the following words of the Son of God: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

If we follow this direction, we will have no occasion to regret the day of our birth, or the day of our death, or the brevity of our stay on earth. All will be well with us. If we do not follow the direction, then good for us were it if we had never been born. That life which is spent without securing the true riches, is at last an awful failure. It loses the supreme good. Nothing can make it a success. Its sun goes down in darkness. It is cheered by no hope as it ends, and greeted by no joy in another world. Alas! alas! for the stupendous failure! Is it possible that one living and dying where the Bible has shed its light can commit so great a mistake?—*From Spurgeon's Meditations on the Bible: Heaven.*

Make a rule, and pray God to help you to keep it, never, if possible, to lie down at night without being able to say, "I have made one human being, at least, a little wiser, a little happier, or a little better this day." You will find it easier than you think, and pleasanter.—*Charles Kingsley.*

Obituary.

EDGAR J. KREHBIEL.

Died on June 17, 1899, near Clarence Centre, N. Y. Deceasedwas the son of Rev. Jacob Krehbiel and Lea C. Krehbiel, aged 26 years and 8 months. During the five and one-half year's of Edgar's sickness, he never complained, and even though it seemed at times as if God had forgotten him, still he had implicit confidence in Him who doeth all things well. The patience and meekness with which he bore his affliction will long serve as an example of Christian endurance to those who saw him suffer. He leaves father, mother, five sisters and one brother, besides a host of friends, to mourn his early departure. Their loss was his gain, and they are comforted to know that he now shines as one of God's most precious jewels in the kingdom above.

On June 18th the funeral services were conducted by Rev. A. F. Coffman, from Vineland, Ont., and Rev. Peter Rhodes, from Clarence Centre, N. Y. Rev. Coffman's remarks were based on Phil. 1: 21 and John 3: 16, Edgar's favorite text, and were very beautiful and touching.

Deaths.

BEAN.—On July 3, 1899, at the house of Rev. Amos Bean, near Ironbridge, Pa., Earl, child of Amos D. and Sallie Bean, aged 9 mos., and 16 days. On July 5, at the same place, the mother of the child, Sallie, wife of Amos D. Bean. Interment of both took place amid a great throng of people on the 9th at the Lower Skippack meeting house. Services by Allen M. Fretz, assisted by Revs. Johnson and Wismer.

ZEIGLER.—On June 20, 1899, in Telford, Pa., Abraham O., child of John and Lizzie Zeigler, aged 9 mos., and 15 days. Interment on the 25th at Salford Mennonite meeting house. Services by A. M. Fretz, Henry Johnson and Jacob Moyer.

HUNSBERGER.—On July 5, 1899, near Dublin, Abraham F. Hunsberger, aged 67 yrs., 7 mos., and 16 days. Interment on the 10th at Blooming Glen. Services by A. F. Moyer, A. M. Fretz, Henry Rosenberger and Peter Loux.

LANDIS.—On July 12, 1899, near Quakertown, Pa., Bertha, daughter of Daniel W. and Emma Landis, aged 1 yr., 2 mos., 18 days. Funeral services were held at the house by J. S. Moyer, and at the Springfield Mennonite church, where interment was made, by A. B. Shelly. Funeral text, Luke 2: 49.

SELL.—On July 21, 1899, at South Bethlehem, Pa., William P., son of Menno and Millie Sell, aged 2 yrs., 8 mos., and 25 days. Funeral services were conducted at the house on the evening of July 24th by H. T. Guigg. The following day interment was made at the West Swamp Mennonite church, where A. B. Shelly preached funeral sermons from I Cor. 13: 9, 10, in German, and from I John 3: 2, in English.

Contributions.

For Heathen Mission. Received during June.

General Fund.—From Hoffnungsau cong., Kan., $30.00; Hillsboro, Kan. Sewing Society, $5.00; Zion cong., Ia., $11.00; Alexanderwohl cong., Kan., $80.48; Gnadenfeld S. S., Kan., $1.50; First Menn. cong., Phila., Pa., $21.89; Phila. C. E. Society, $14.11; Salem cong., Dalton, O., $8.70; Summerfield cong., Ill., $20.00; Hillsboro, Kan. cong., $5.00; Jacob Jantzen, Brainerd, Kan., 50c; Bethel College cong., $25.60; Springfield S. S., Shelly, Okla., $2.60; First Johannisthal S. S., Kan., $7.30; A Mission Friend, $1.00; St. Peters cong., Henderson, Neb., $4.00; D. B. Thiesen's cong., Marion Junction, S. Dak., $10.35.

Ph. Rabbit Fund.—From St. Johns cong., Pandora, O., $5.10.

India Mission Fund.—From a brother through P. Schroeder, Goessel, Kan., $15.00.

Gratefully acknowledged,

GUSTAV HARDER, Treasurer.

Brainerd, Kan.

Paid their Subscription.

J. Welty	to	July 1900.	Joseph Borneman	to	July '99
Henry Martin	to	June '99.	I. T. Ebst	to	Sept. '99
John H. Latshaw	to	Jan. '99.	W. M. Leatherman	to	Sept. 1900
A. B. Oberholtzer	to	Jan. 1900.	John Suckau	to	Dec. 1900
H. B. Geissinger	to	San. 1900.	Mrs. I. Leisy	to	July 1900
H. H. Stauffer	to	May 190'.	Christian Souder	to	July 1900
Apple Pen packers	to	Jan. 1900.	Silas S. Seek	to	June 1900
E. A. Kehlman	to	Dec. 1900.	Mrs. John Smith	to	Aug. 1900
Rev. J. C. Mehl	to	Oct. 1900.	Louisa Hiestand	to	Jan. 1900
Henry Stobbe	to	Oct. 1901	Aaron S. Sell	to	Sept. '99
A. H. Gottshall	to	Sept. 1900.	Daniel T. Eyman	to	Dec. '99
			Elias S. Grater		Aug. 1900.

The Mennonite Year Book and Almanac for 1900.

We beg leave to inform the readers of the MENNONITE that the Year Book is in course of publication and will be ready for sale by October 1, 1899. The arrangement is very similar to that of former years. The contents are of a highly interesting character and largely historical. Never before has the Year Book been so profusely illustrated. While it is a ready-reference hand-book it is likewise a historical store-house. It will again bring the International Bible Reading Association daily lessons, the International Sunday-school lessons, the Christian Endeavor Prayer Meeting Topics and the Christian Endeavor Daily Bible Readings. It will be printed on good paper and sells at the following prices:

Single copies, 10 cents, postage paid.
Per dozen, $1.00, postage paid.
Per hundred, $4.00, express to be paid by the purchaser.

Send all orders early to Rev. N. B. Grubb, 2110 Marshall street, Philadelphia, Pa.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language, for Children and Sunday-schools. It is published by the Publication Board of the General Conference. The contents are especially adapted for children. Send for sample copies.

TERMS OF SUBSCRIPTION:

1 copy one year.....30 cents.
10 copies or more to one address.....20 "

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The MENNONITE is entered in the Quakertown Postoffice a second-class mail matter.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIV. No. 12. Quakertown, Pa., September, 1899. Whole No. 168.

In This Number.

Report of Sunday-School Convention.

How to Bring the Little Ones into Heart Touch with the Bible. By MRS. I. T. CLYMER.

The Sunday-School as a Factor in the Evangelizing of the World. By EDWIN EHRET.

Gist of the Sunday-School Lessons for September. By H. J. KREHBIEL.

Notes on C. E. Prayer Meeting Topics. By S. M. MUSSELMAN.

An Old Question. By H. G. ALLEBACH.

Current Doings.

A library has just been placed in the Sunday-school room at Pottstown, Pa.

Seven new members were added to the congregation at Newton, Kansas.

Four new members were added to the Zion congregation at Elbing Kansas.

A catechetical class is under instruction in the Schwenksville Mennonite church.

On June 25th Jacob Balzer was elected a minister of the Gospel in the Bruderthal congregation near Hillsboro, Kansas.

The sum of $500 has been bequeathed by Bertha Martin of Neffsville, Lanc. Co., Pa., to be used in the Mennonite Mission in Chicago.

The new church at Pawnee Rock, Kansas, was dedicated on July 30. The brethren Peter Balzer, Henry Banmann and Tobias Wedel preached sermons on the occasion.

The Local Sunday School Convention and Conference for Oklahoma Territory will be held in the Bergthal congregation near Shelly, O. T., Sept. 10–12, 1899.

6,000,000 copies of Rev. Charles M. Sheldon's epoch-making book, "In His Steps" have been sold. What can not be expected in the line of practical Christianity if the doers are even only one-sixth as numerocs as the readers!

The Sunday-school in the church at Summerfield, Ill., was thirty-four years old in May. On Whitmonday this year a children's festival was held in the church, which incidentally fell on the anniversary of the school's birthday.

Bro. John F. Kroeker, who by way of preparation for missionary work pursued and finished a course of studies in Bethel College and who is spending the summer in his old home in South Russia, expects to return to this country again in October.

The seventh academic year of Bethel College begins on Tuesday, Sept. 5, with bright prospects for an increased number of students. The school now comprises the following departments of instruction: Collegiate, Academic, Music, Fine Arts, Elocution, and Commercial.

The Sunday-school of the First Mennonite Church, of Philadelphia, reports fifty-nine members in its Home Department Class, almost three times the number a year ago. The secretary says, "It is at present one of the most active branches of our work and is growing."

The Zion's Congregation, formerly worshipping near Geary, O. T., have moved their chapel into that town, built up last year, and enlarged it. Union Sunday-school is held in it every Sunday, with an average attendance for the last quarter of 100. Preaching services every Sunday, alternately English and German.

B. Z. Alderfer of near Lederachville, Pa., who died recently from the effects of his injury in the wreck at Exeter, Pa., bequeathed the sum of $100.00 to the Mennonite congregation at Schwenksville, Pa. This is a worthy and a rare act as Mennonite churches and Mennonites in general do not often figure in bequests of this kind. The act is worthy of imitation.

Bro. David Goerz, of Newton, Kansas, paid a visit to the congregation at Berne, Indiana, on the occasion of the dedication of their enlarged house of worship on July 30. Large crowds of people were in attendance. Bro. Goerz based his dedicatory sermon on Isa. 54: 2–3. In the evening the services were made especially uplifting by a choir consisting of ninety voices, rendering the Cantata, "The City of David."

The newly enlarged church at Berne, Indiana, is supplied with a bell to announce the services. A bell on a Mennonite church is not the rule but rather the rare exception. Neither is there a rule against the use of bells, their none-use being simply a matter of custom come down from the times of persecution and forcible suppression when our forefathers were compelled to worship in obscurity in order to be even tolerated.

One of the most able and most indefatigable workers in the Mennonite Church of our days was Bro. J. C. Coffman, of Elkhart, Ind., who was taken to his reward on the 22d of July. As associate editor of the Herald of Truth, and later as editor of S. S. Lesson Helps, he did noble service for the Master. Besides he was actively engaged in evangelistic labors travelling extensively and preaching the Gospel in many places.

Brother S. M. Musselman of the West Swamp congregation, for the last year an evangelist in the Eastern Conference, was ordained and installed as pastor of the Germantown congregation Thursday evening, Aug. 5th. He had been chosen by the congregation on recommendation of the Home Mission Board. The ceremony, though short and informal, was impressive. Addresses were made by the brethren W. S. Gottshall and H. G. Allebach, after which the former read suitable passages from the Word of God detailing the duties of a pastor, and asked the candidate the solemn questions relative to his responsible calling. After affirmative answers were given, N. B. Grubb welcomed the new minister into the circle of ministers and introduced him to his people. In connection with his work here, Bro. Musselman expects to take up studies in further preparation for his calling. Having put his hand to the plow, may he not look backward, but plow and sow in hope.

A third annual convention of S. S. workers was held by our Schwenkfelder brethren on Thursday, Aug. 7th, in the Perkiomen Seminary chapel There was a large attendance and a very interesting and excellent program. Besides a number of able papers and addresses by members of the different schools, there was an address on Teacher Training by Rev. H. A. Bomberger of the State Sabbath School Association, which was much appreciated by those present.

To Our Subscribers.

130 subscriptions expire this month. Some of these have not paid up for years. A prompt response to our calls for payment is helping the committee to meet their obligations. We thank those of our subscribers who have responded so promptly. We would greatly appreciate it if the money would come in faster. As the subscriptions expire coin cards will be mailed to all subscribers to renew for the ensuing year. Subscribers owing us for more than one year may look for a special notice from the business manager unless payment is made soon. The rule is not to discontinue a paper even if so ordered, until arrearages are paid. Any mistakes of any kind will be gladly corrected if notice is sent to the Business Manager, W. S. Gottshall, Schwenksville, Pa.

Pointed Briefs.

Force before conviction does more harm than good.

Many people's lives are made miserable by "supposes."

Christ is the sun, but he only shines where his children of light reflect him.

Prosperity should be calculated in the soul, not in the accumulation of possessions.

Dew does not fall on dust, but on the living plant, so the Holy Spirit falls only on the living soul.

False love stops at a sacrifice, often at the money purse; true love stops at nothing: it makes a sacrifice.

If your pattern is Christ and your life does not fit right it is a sign that you were not careful in making it.

If you have light do not hide it under a bushel, or it will soon go out. A secret Christian is an impossibility.

A church that does not exercise discipline is like a neighbor that does not make his fence; his cattle are a constant worry.

Some people stop their ears and shut their eyes and tie their hands so they might be good. Get Christ into your heart and you can let your members loose to serve him.

Watch for the Devil; people do not always know him. A known devil is only half a devil. His method is not to deny and forbid but to suggest something different and claim it is the best.

Your insurance tax tells for how much you have your property insured. Your contributions to the cause of Christ tell how much you estimate your soul. God's company like any other will pay in proportion to the insurance.

No Christian should knowingly and willfully leave debts unmet. Paul says, "Owe no man anything." Yet there is one debt from which he can never be absolved, for Paul immediately adds, "but to love one another." That debt is a standing one, and should never be wiped out. It must be paid on the installment plan.

A Song in the Night.

What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
About his throne are eternal calms,
And strong, glad music and happy psalms,
And bliss unruffled by any strife—
How can he care for my little life?

And yet I want him to care for me
While I liv in this world where the sorrows be!
When the lights die down from the path I take,
When strength is feeble and friends forsake,
When love and music, that once did bless,
Have left me to silence and loneliness,
And my life song changes to silent prayers—
Then my heart cries out for a God who cares.

When a shadow hangs o'er the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and deeper shade
Of conscious sin makes my heart afra d,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above!
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh and awakes the song;
The sorrow that brought me down he bears,
And loves and pardons, because he cares.

Let all who are sad take heart again,
We are not alone in hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love;
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can that be trouble which he doth share?
Oh, rest in peace for the Lord does care!

—*Marianne Farningham.*

God Needs You.

Perhaps you have trav ped the streets of some great metropolis for days, seeking work. Everywhere you have met with rebuffs. No one wants your services. You feel discouraged, downcast, ready to give up in despair. But did you ever think that God has a place for you? He never yet turned a man away who applied to Him for work.

The great Creator of all things, He who made the trees, the flowers, and the beautiful green grass, the sparkling brook, the clear blue sky, the sun, moon, and stars, also made you. Then think you not that there was a purpose in it? Has not God provided something to employ the energies of your mind and body? Is there not something that you can do to the glory of your Maker and the benefit of your fellow men?

Every other creature has his appointed work. The sun sheds his gentle beams upon the earth, imparting necessary light and heat to the various forms of animal and vegetab e life; the birds make glad our hearts by their sweet melody; the flowers delight our eyes with their quiet beauty, and fill us with their fragrance. Must then man, the masterpiece of creation, be without a motive to live?—This can not be. Nay, verily, God has a definite work outlined for every man, woman, and child in this wide world, and He holds every one responsible for its performance.

Do you ask what this work is? Consider a moment. What did Jesus do when he was upon earth? The inspired record tells us that He "went about doing good." That is what you are called to do. Would you know how to do go d? Take your Bible and read the record of our Saviour s life. Read also His inspiring words to weak, sinful men, by which he pointed them to strength and righteousness. Respond to His loving invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." He will also give you work, for the very next verse reads: "Take my yoke upon you." But Christ's yoke is easy, His burden is light. It is a joy to be yoked with Jesus, and to work bravely by His side. The reason why life's cares and burdens weigh so heavily upon us is that we too often try to bear them alone, forgetting that God has offered to be our yoke-fellow.

The world is full of sadness, want, and misery. The Lord wants your help in brightening the lives of the sad, in relieving the wants of the poor and needy. But in order to help others, you must first be helped yourself; in order to work for God and humanity, you must first have yielded yourself to Christ, and let Him fit you for service. He is anxious to do this, and only awaits your permission to come and take up His abode with you.

God needs you. Let the thought burn itself into your heart; let it always be present in your mind. Yon have a serious responsibility to discharge. You have been placed in this wor'd for a definite purpose. You are here to save souls for the Master. And no matter what your past life has been, your present duty is to find out what the Lord has for you to do in this world, and lose no time in doing it. Don't excuse yourself on the ground of unworthiness. Let the Lord take care of that. He says: "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." You may have been the chief of sinners; this very fact enables you to be the highest monument of God's mercy and love. Then delay not one moment, but respond to the Lord's call for workers in His vineyard. You may be behind prison bars. What matter? Even there the Lord wants you to work for the salvation of lost and perishing souls. You may be bound about by other circumstances; but God will set you free if you will make a determined effort to work for Him. There is not a moment to lose. Time is rapidly passing into eternity. Men and women are rushing madly on to sure destruction. Who will go to their rescue? Let us each say, "Here am I; send me."—M. F. O. in *The Life Boat.*

Results of the International Peace Conference.

The following appreciative remarks upon the recent Peace Conference at The Hague are taken from *City and State*, published in the City of Brotherly Love:

"The Peace Conference at The Hague has accomplished larger results than even the most hopeful of prophets dared predict, or than would have been achieved if what may be considered the principal object of the Czar had been gained. An agreement among the representatives of the Great Powers to the establishment of a permanent court of arbitration, to which all nations may resort for the settlement of war-threatening contentions—that is the recognition of a great principle. It is the admission that it is better to let reason and law say who is right in a quarrel, rather than that dynamite, armored cruisers, and skilfully mancenvered battalions shall determine who is weaker and who stronger. For the nations to have agreed simply not to increase their armaments would have been only an expedient to lessen taxation or somewhat minimize the shock of a particular conflict; it would have established no useful principle. It would have determined nothing as to the way in which international quarrels should be settled, or as to the relative value, in determining such disputes, of force and law, of reason and brute violence. It is the difference between a make-shift expedient and a broad principle having its roots deep in a far-reaching truth.

"The strength of the war-lovers, the advocates of 'the strenuous life,' lies in the gullibility of men; in their disposition to yield to appeals to a false sentiment of patriotism and national honor, to a spurious loyalty. With what deadly effect such cries can be used to mislead thousands of good men into support and justification of war that violates the fundamental principles of free government and humanity, how prone men are to abandon principles under the temptation of self-interest or the delusion of pride, we of the United States are painfully and humiliatingly reminded at this moment. We have enunciated a great truth at The Hague, and at the same moment spoken its antagonistic falsehood in the Philippines. This is the dark and discouraging side of the picture. But even such human weaknesses can not permanently obstruct the progress of great reforms, though they do so again and again temporarily. The history of the extinction of negro slavery in the British West Indies and in our own country, the story of Lord Shaftesbury's long struggle for the relief of children from destructive labor in the mines and factories of Great Britain, illustrate perfectly both the enormous difficulties met with in such efforts and their final and absolute triumph. The work of the Peace Conference at The Hague records another great victory for humanity—one in which both Great Britain and the United States have a most honorable and prominent part; but it is a victory which will demand the constant effort of the intelligent and influential citizens of all the nations sharing in the conclusions of the Conference to render decisive."

For the Sunday School.

Notes on the Sunday School Lessons for September.

BY H. J. KREHBIEL.

Sept. 3. Rebuilding the Temple.—Ezra 3: 10 to 4:5.

In this passage we have a fulfillment of some of the prophecies we studied in the lessons of last month. Israel had failed and gone into captivity because of their disobedience to God and the neglect of his worship; therefore their first work after their return is to rebuild the temple where they might go up and worship together and from which religious knowledge might be disseminated. "My son," said a father to his boy, who intended to seek a new home, "find a place where the soil is productive, and if in such a place you find the steps of the church well worn while the steps of the courthouse are like new, settle there." The old folks made a great mistake and did a great wrong in weeping over this new beginning. They ought to have helped and encouraged the young until the glory of this latter house should have been greater than that of the former. Raphael said, "The kiss and words of encouragement my mother gave me when I showed her my first effort, was what fired my soni to become an artist." Speak the encouraging word. Never lower the standard of Christ to obtain the co-operation of the world. "Go ye out from among them and be ye separate" It makes all the difference in the world whether the ship is in the water or the water in the ship.

Sept. 10. Encouraging the Builders.—Hag. 2: 1-9.

The threats of the enemies without, the weeping of the disappointed within had so discouraged the enthusiastic that work had ceased altogether and for a number of years nothing had been done toward completing the temple. A steady continuance in well doing is better and accomplishes more than enthusiastic outbursts. Three things are necessary vs. 4-5. "Be strong," "Work," "Fear ye not." Earnestness, activity and courage, arising out of the assurance that God is with us. Not only Zerubbabel and Joshua need these, but "all ye people of the land." How can a minister or superintendent keep up the fervor of his soul when surrounded by the chilling indifference of the members. Wm. Cary, when speaking of his going to India, said: "I'll go down into this pit of abomination, but brethren you must hold the rope." When every member of the church and every Sunday-school teacher has more earnestness, is more active and has more courage, and we all realize that the silver and the gold is the Lord's, then the time will come in which God shall shake all nations, and Christ the desire of all nations shall come to these nations.

Sept. 17. Power through the Spirit.—Zech. 4: 1-14.

When Moses, weary with the toils and troubles of a wilderness journey, goes to rest on Mt. Pisga, God finds a Joshua to lead his people over Jordan. When the voice of aged Haggai is no longer heard to say: "Be strong, fear not," then a Zechariah is sent to tell God's people that great mountains before them shall become as plains, and they shall bring forth the headstone thereof with shouting. Sometimes at the reunion of the confederate soldiers they speak of "the lost cause." Ours is not a "lost cause" nor can it ever be, for the word of God tells us "That at the name of Jesus every knee shall bow, of things in heaven and things in earth and things under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father." In the golden text we are told this shall be accomplished, "not by might, nor by power, but by my spirit, saith the Lord of hosts." Are you a clean vessel through which the oil of God's spirit can flow to enlighten the world? God sends his blessing through the instrumentality of men. Can he use you?

Sept. 24. Review. The angel of the Lord encampeth round about them that fear him and delivereth them.

Lesson 1.—Turning to God with a whole heart brings peace of mind and other blessings.

Lesson 2.—"As a man thinketh in his heart, so he is." Resist the first temptation. This was the beginning of Daniel's greatness.

Lesson 3.—By the great courage of such servants of God as the three Hebrews, who would rather die than do wrong, others have been won to worship their God.

Lesson 4.—To scoff at sacred things is sacrilegous, because it is mocking God, and sometimes, as in the case of Belshazzar, the judgment comes so suddenly that there is no time for repentance.

Lesson 5.—God is able to protect those who trust him and do his will. He brings the schemes of their enemies to naught and shuts the mouths of the lions.

Lesson 6.—God has promised to re-create us by giving us a new heart and his Spirit, so we can walk in his statutes and keep his judgments.

Lesson 7.—The source of all life, physical, spiritual and eternal, is God.

Lesson 8.—The Gospel is the stream of living water, that issues from the threshold of the temple of God and flows through Calvary into all the world for the healing of the nations.

Lesson 9.—When God's purpose in our afflictions and humiliations is accomplished, he removes them and sends us deliverance.

Lesson 10.—We cannot expect to do God's work without encountering difficulties and meeting opposition, but if we are true to God, they will be overcome and the work accomplished.

Lesson 11.—Perseverence in well doing obtains its end and wins the crown.

Lesson 12.—"Not one thing hath failed of all things which the Lord your God spake," Josh, 14:14. The Lord gives us his Spirit to enable us to perform the duty assigned to us.

Trenton, Ohio.

The Sunday School as a Factor in the Evangelization of the World.

Extracts from a paper read at the Zionsville Convention, BY EDWIN EBERT.

The "Evangelization of the World" stands clearly and distinctly as the great aim and hope of Christendom, ever since the birth of Christianity. The Christian religion is inherently expansive and the idea of world-wide conquest entered its heart and brain from the very beginning. The trend of its future growth and development have to a large extent, been along this line and to-day as never before, the Church and its various organizations are stretching forth their hands everywhere to aid and instruct in the way of Eternal Life.

The very thought of evangelizing the world awakens within us recollections of the many lives that have been sacrificed in the effort to teach the Gospel to all nations, the persecutions that have been endured without a murmer, the countless hardships encountered and overcome by the faithful followers of Christ throughout the world since the beginning of the Christian Era, and all this in order to hasten the day when all knees shall bow, and all tongues shall proclaim Him Lord of all.

The subject of evangelization also brings to mind the many and varied agencies and methods employed in the propagation of the Gospel, especially during later years, and which have resulted in such marked additions to God's army in the past decade, causing as well greater activity and enthusiasm in the work of the Church in general.

Of the mighty forces which have been at work in this direction during the past centuries, it can be truthfully said that none have exerted a more powerful influence or accomplished more direct and lasting results than has the Sunday-school since its establishment. While the organized Sunday-school may not have reached the ideal of its leader, its work nevertheless is far-reaching, and because of its universality, because of its interdenominational character, it has become one of the foremost means of evangelizing the world. Observation proves that where the Sunday-school has been established, there also comes new life and ambition in the Church, and higher and more refining influences in the family and community at large.

That the Sunday-school is a great and aggressive organization is beyond a doubt, but more than that, the Sunday-school is one of the greatest and grandest of our civilizing and Christianizing agencies today. It stands first and foremost in the work of evangelization, making no distinctions in bestowing its benefits, as to nationality, creed or color. There is nothing fantastic or unreal in its Missionary purposes. Its work of training and evangelising is carried on equally as successfully in the vilest localities, as in the most sumptuously appointed sanctuaries.

None will dispute the assertion that it is the most important department of the Church, extremely necessary to the Church's growth, and in many instances the source from which the churches, as organizations, sprang. Numerous instances are on record where the Sunday-school has proved the means of founding a Church, where in all probability no church could have been reared had it not been for the Sunday-school. The Rev. Dr. Trumbull says, "it is an agency approved of God for the evangelizing and religious training of the race." It has brought the Gospel to thousands, and will continue to bring it to thousands more.

Because of its inter-denominational character and its most perfect system more than for any other reason, it easily a lapts itself to the use of the Missionary on a foreign shore; that is, conforms to missionary circumstances and surroundings. Almost invariably it is the very first means employed by him in bringing the Gospel to a strange people, telling, or teaching them of Christ's love for us and His death upon the cross; perhaps in precisely the same manner that we would present it to those whom we have gathered around us each Sunday. Almost invariably it is the little Mission Sunday-school that precedes the Church in a strange land and supplies the material for the Church's future growth. Invariably the Mission Sunday-school opens up the way for greater triumphs and accomplishments in the cause of Christianity.

"As Christian Workers, it depends upon our knowledge of the Word of God, whether the Church, God's great army, will bear the message to different lands. The world will be evangelized or not in proportion to our knowledge of the Bible." These words were addressed to us at our last Convention by the Rev. C. E Hurlburt, and they convey an exact situation of affairs in reference to evangelization at the present day; but where in the ordinary course of events, can we get this knowledge better than in the Sunday-school? What is the object of the Sunday-school other than to train its "pupils" in this very knowledge? However let it not be misunderstood that the word "pupils" means only the young. It is a mistaken and hurtful idea to suppose that the Sunday-school is intended for children only, that they alone are to receive instruction in the Holy Scripture. Happily the Sunday-school is for the old as well as the young, and both share alike in receiving the blessed knowledge of God's Word, so essential to saving souls for Christ.

Well may we regard the Sunday-school as a marvelous evidence of God's handiwork. It is no wonder that the Sunday-school has long had the active support of Christian workers everywhere. As the only known institution drawing all sorts and conditions of men together, with the love of God permeating its entire system, and the Christ-life as the result of its efforts, the Sunday-school *is* a factor in the evangelization of the world, the extent of whose power is as yet unmeasured and immeasurable.

How to Bring the Little Ones of the Primary Department into Heart Touch with the Bible.

BY MRS. I. T. CLYMER.

As teachers we must know the needs and requirements of our scholars, before we can sympathise with them intelligently. We as Primary teachers should read books that will help us understand and influence childhood. Child-study should be given very particular attention in our thoughts. Primary workers are growing in numbers. Are they increasing in influence and usefulness?

An army is not powerful merely from numbers. It is the equipping, drilling and disciplining that makes soldiers effective. Trained veteran soldiers are needed for the Great Captain's service. "Learn of me," said Jesus. Then in the words of Paul, "Give attendance to reading," and fill your mind with high, pure, self-sacrificing ideals, bringing yourself into closer touch and relationship with the Master-teacher.

The first book we should study regularly, systematically and reverently is the Bible. Christ said, "Search the Scriptures, for they are they which testify of me." But do we as teachers love the Word of God as we should? We cannot impart to others what we do not feel ourselves, neither can we impress a sentiment unless we are guided by the power of God and his Word. So we, who undertake this sacred and responsible work, should be of a humble, teachable spirit, filled with a sincere love to God and our scholars.

The stream can rise no higher than its fountain head. If our own hearts are filled with love to God and his Word, then we may hope to draw ont corresponding love in the hearts of the children. There is no class of teachers that should be more concerned about doing their work right, than the Primary Sunday-school teachers. They have the most delicate and responsible task of all teachers of children, because it is their work to lead the little ones to a knowledge of the Word of God. It is therefore of great importance that they create no wrong impression upon the child-mind, but help the children to grasp the truth clearly. We as Primary teachers can sympathize with each other and we well know what only patience, perseverance, kindness and with it all 'love for our work" will accomplish. The motto: "Love your Work" is most assuredly applicable to Sunday-school work in general and to the work of the Primary teacher in particular. Nothing is done at its best by one who feels that he must do it.

In order to get the children to love the Word of God, we must first get them to love the Lord himself. It is true that many of the dear little ones who gather around us from Sabbath to Sabbath are taught by loving Christian parents to lisp the name of Jesus from babyhood and in a sense do love him. But it is also painfully true that many little ones receive their first impressions in spiritual things from the Primary Sabbath-school teacher. How important, therefore, that we should present God as a pure, loving and all-wise father, one who, while hating sin, still loves the sinner; and Christ as a tender, forgiving and sympathetic Saviour. Such precious truths stamped on their minds in childhood will never be effaced and will help to create a love for God and his Word.

Many a teacher would indeed be pleased to know that his scholars really loved the Bible. But we believe that much depends on the parents and those older, with whom the children are daily associated. He is a wise teacher who gains the co-operation of the parents, by having the precious Word read to them daily. Oftimes example is better than precept.

I would think it wise to relate to little children the most interesting Bible stories and explain them in such a manner that they can not fail to love to hear them. Then again I would tell them about the great love of God to them, teaching them little Bible verses bearing on that point, and above all, about Christ who loved them so much that he laid down his life for them in order that they might be happy forever. If they are able to read I would ask them to compare the four Gospels, I would tell them that the Epistles are just letters to the churches. I would ask them to read Bible stories and then to write them the best they can or else tell them in their own language.

Of course, there is a vast difference in the selections for the lesson. For instance, the one about charity or love from 1 Cor. 13, is a very beautiful lesson and can not help but draw them towards the fountain of love, namely the Lord himself. But then there are historical lessons such as Paul's missionary journeys the ministries to the different churches which have too much sameness to interest children. Some children might think that the Bible was not intended for them, only for grown people. To such we should by all means read and explain Matt. 19: 14, "But Jesus said, suffer the little children to come unto me and forbid them not for of such is the kingdom of Heaven."

We should also read to them ont of the Bible itself some of the precious promises which the Lord gives to his people. We should tell them that it is their loving Heavenly Father that speaks to them through his word. We should impress on the child-mind the blessed privilege that we enjoy over many others in possessing the Word of God. If we could get them to read a portion of it or have it read to them by some older person daily, I think they would learn to love the Bible.

Surely the Lord hath said, "My Word shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." Let us not be discouraged, fellow teachers. There is no helper like the Great Teacher. Ask him to stand beside you and direct your thoughts and words when teaching, then they must be effective.

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QUAKERTOWN, PA., SEPTEMBER, 1899.

With this number THE MENNONITE closes its fourteenth year. It is proposed to celebrate the anniversary of its birthday with a special number for October containing some special features, which will give this issue more than ordinary interest and value to the readers. May we not ask all the friends of our paper to assist us in the distribution of the extra edition by sending us the names and addresses of persons who should be made acquainted with the paper. A little time and the outlay of one cent for a postal card may result in much good. You can have a number of copies sent to yourself for distribution in your vicinity. If you are in a position to act as agent in soliciting subscribers write to the Business Manager for his offer to agents.

As the time for the General Conference draws near the thoughts of all who are concerned for the best interests of our Church and our united work are more and more focused upon this important gathering and its probable results. In a report of a recent conference of another denomination, which has come to our notice, a number of questions there discussed are designated as "burning questions." Among these are some of so trivial a nature that the very thought of their absorbing the attention of a body of Christian workers does bring the sensation of a *burning* blush to one's face. There are, however, questions which for all the Church of Christ ought to be and are burning questions, recognized as such by many individual Christians and by some Church bodies. These questions receive their burning nature from the fact that the Holy Spirit is pressing them upon the conscience of God's people for decision. They are vital, concerning the very life of the Church. That such questions may be recognized by our Conference, and that under the Spirit's guidance right decisions may be reached, is our earnest prayer. When God deals with us through the fire of his Holy Spirit we have nothing to fear. The result will be cleansing and filling with power. May this be ours, and may He on the other hand save us in our deliberations from the mischievous burning caused by jealousies, personal ambitions, and unhallowed and misguided zeal. —S.

In a well-known and generally approved topical Bible text book there came to our notice the other day an index of several texts that shows how even great Bible students sometimes allow themselves to twist certain passages in order to make them fit into preconceived notions. The passages, Matt. 5: 34–36 and Jas. 5: 12 are indexed as showing that the Jews were forbidden to take oaths in *the name of any created thing.* This is evidently a very weak interpretation of these strong words of Jesus and his apostle. It is evidently intended to leave the way open to justify swearing by the Creator. But notice what Jesus says: "I say unto *you* [not the Jews, but the disciples] *swear not at all.*" If in the further specifying of things by which they should not swear, he had meant to separate between unallowed and allowed oaths, one should expect to find the allowed form of oath given in the 37th verse. But on the contrary he there again closes the door effectually against all oaths when he says, "But let your communication be yea, yea, nay, nay: for whatsoever is more than these cometh of evil." In Matt. 23: 16–22, where Jesus exposes the false reasoning of the hypocritical scribes and Pharisees, he expressly shows that swearing by heaven, which is forbidden in 5: 34, includes swearing by Him who sitteth on the throne of heaven. James, reiterating the teaching of his Lord and Master, concludes and sums up the negative list with the phrase, "neither by *any other* oath." There is no point concerning the Christian life on which New Testament teaching is more definite and clear. —S.

About the most heavenly good time an earnest Christian can have is to hear some other earnest Christian tell his Christian experiences. I would walk twenty-five miles to hear the saintly Charles M. Sheldon speak of his interview with some abandoned worldly man brought to tears and repentance by a timely admonition. It would be worth a week's vacation in Paradise to hear one of Moody's anecdotes in this direction. Why should we forever sit in judgment on testimony meetings as resorts of hypocrites and braggarts? We have had quite enough of this sort of senseless maunder. Let us hear of all the good that is doing every day, to offset the evil that is advertising itself till the whole head is sick and the whole heart faint. Let us have more experience meetings. They put enough backbone into one to make a martyr out of him. —A.

It seems to us that a Christian whom God has blessed with wealth must have a considerable responsibility resting upon him. Not greater indeed than any man should have who has received anything at all from the Lord, but still proportionately great. If it is true that the secret of a life of peace here below is a life of full surrender and obedience, then we can not see how a wealthy Christian can invest his money merely in worldly stock. If he is the Lord's, his gold and silver are also the Lord's. No doubt many moneyed men often pray to become more useful in God's service, and they desire to know with what gifts to be used for divine ends He has endowed them. Let such men not forget that God has already given them business instincts and business success, and that they do wrong to ignore these and their uses. If all rich Christians regarded their wealth as belonging to the Lord, we would note the following results among others:

Bread enough and to spare for every hungry mouth.

Medical attendance for every poor invalid now dying by inches for want of attention.

Every factory cleared of boy- or girl-employes under proper age.

No hard times.

Educational facilities for worthy but poor boys and girls everywhere.

A missionary in every corner of the heathen world. —A.

Invitation to the General Conference.

All congregations belonging to the General Conference of Mennonites of North America, and all those desiring to unite with the same, are kindly invited to send delegates to the meeting of the Conference called to convene on October 12, 1899, in the Hereford church at Bally (near Barto Station), Berks county, Pa. Furthermore, all who take an interest in the work of the Conference are cordially invited to attend its sessions. May the earnest prayers of all prepare us for a blessed and beneficial meeting.

A. S. SHELLY, President.
C. VAN DER SMISSEN, Secretary.

A Correction.

DEAR MENNONITE:—

My attention was called to a short notice in the August number of THE MENNONITE concerning some of my mission work. The last clause of that notice, "He is going to study the linguistic side of the Cheyenne language during the next two years," is conducive to misunderstanding. People may infer from it that during the next two years I will do nothing but study the Indian language. Linguistic study is to me nothing but perfecting my knowledge of the language in which I have to preach the Gospel. It is a work done daily, while attending to my mission work. When I speak of two years, to order and correct many words, it is because I can not afford my day time to this work. It is being done while other people are sleeping.

Yours in Christ,
R. PETTER.

An Old Question.

BY H. G. ALLEBACH.

Is the world getting better? Who has not asked himself this question? What serious man or woman has not been concerned to know the answer?

Although we believe the question to be a sincere one, and one that would not come to the lips of any other but a noble lover of mankind, grieved over the depravity of the human race, yet we also believe the question is not rightly stated. Let us turn the searchlight of divine truth upon the question. Perhaps we shall afterward restate it in this form—"Is the Church a power in this world?"

The "world" is something totally opposed to the Gospel—yea, to the Gospel's God. Jesus said of himself and apostles, "They are not of the world, even as I am not of the world;" "the world has hated them." John writes, "Love not the world. If any man love the world the love of the Father is not in him." The old question asked of catechumens was, "Wilt thou forsake the world, the flesh, and the devil?" By "the world," the Scriptures always mean the principle of evil, wherever found.

The citizens of this world are often deluded by the idea that they are growing better, and Christian people often share this delusion. The industrial and intellectual progress of this Century is often offered as evidence. The increase of social mutuality and peace, the spreading of free institutions, and the melting of social barriers and levelling of classes are also selected as illustrations. Collectively, these things are comprised in the word "civilization." But "civilization" does not substantially better the individual. How is it that the Mormon with his polygamy can pose so boldly and shamelessly and with impunity right in the heart of our civilization? Are lynchings and mob-law and inhumanities of strikers in America better than bull-fights in Spain and Mexico and cock-fights in Porto Rico?

We do not doubt that the civilization of to-day in many respects decidedly makes for good. But why? Because Christian people, not citizens of this world, are in it on their sojourn Heavenward, and are dispensing blessings as they go. But such infusion of Christian influences proves that without it the world could not get on at all. Leave it alone, and what will become of it! Its citizens may, by another century, fly on machines to the heavenly bodies in space—yea, to Heaven itself—and be lost!

The world is one thing, the Church another. Just as soon as a man is converted, he is no longer of the world. He is "translated [or "colonized"] into the kingdom of God's dear Son." He is in the Church on earth, in God's society, a member of God's commonwealth, a worker in God's vineyard. He is as separate from the world as the nation of Israel of old was separate from all other nations.

Now does it not seem more apt to ask the old question in the new form—"Is the Church a power in the world?" The answer to it should be stimulating to the most ardent optimist. The Church is indeed a power, if it remains just *the Church,* unmixed with the world. As a Church, true to her calling, she cannot but exert good. Though she is not of the world, she is in the world, and is doing missionary work. In this way she accomplishes untold good. She is preparing herself as a bride adorned for her husband. She is looking toward the Millennium; and when, in God's good time, she shall reign with Christ on earth, the kingdoms of this world shall become the kingdoms of the Lord Jesus Christ.

Is the world giving way to the Church? Then righteousness shall cover the earth.

Facts Illustrating Truths.

"1240 churches and other preaching places in the Fiji Islands."—Rev. J. Calvert, Missionary. "And the isles shall wait for his law." Isa. 42: 4.

Missions had no firm foothold in far-off Siam until some native converts were martyred. "Think not that I am come to send peace on earth; I came not to send peace, but a sword." Matt. 10: 34.

The late George Mueller, of Bristol, lived to his 94th year. Gladstone almost reached the 90th milestone of his journey. Moses Montefiore, the great Jewish philanthropist, was a hundred years old. "They that wait upon the Lord shall renew their strength. Isa. 40: 31.

Eastern District Sunday-School Convention.

Held in the Upper Milford Church, Zionsville, Pa.

The convention was opened on Tuesday, August 15, at 2 P. M., with a song service and devotional exercises conducted by Wm. M. Gehman, the retiring president. An address of welcome in behalf of the Upper Milford school was delivered by Wallace Stauffer, in which he set forth some of the objects we seek to attain in our Sunday-school conventions. The sincerity of these words of welcome was verified in the arrangements which had been made for our comfort during the sessions of the convention. This address was responded to with well-chosen words by Harvey S. Gottshall, of the Schwenksville school.

Organization was then effected by electing as president of the convention Horace W. Schantz; secretary, S. M. Musselman; treasurer, Rev. J. S. Moyer. The newly elected officers immediately took their respective places, and the president appointed Harvey Gottshall and Wallace Stauffer a committee to tabulate the reports of the various schools. The treasurer presented his report for the past year, which was accepted. S. M. Rosenberger, Wm. M. Gehman and Rev. A. M. Fretz were appointed by the chair as a committee to draw up resolutions. It was decided that the collections of the afternoon and morning sessions should be used in defraying the expenses of the convention, while a collection should be taken in the evening for the Home Missions of the General Conference. Upon motion by Rev. A. B. Shelly it was agreed to change resolution No. 4 of the last convention, which provided for the appointment of a committee to nominate the officers of the succeeding convention and report at the beginning of the session, so as to give that work into the hands of the program committee.

Rev. A. B. Shelly then read a paper on "The History of the Rise and Progress of the Sunday-school Convention of the Eastern District." All great things have small beginnings. This is true of all secular and religious movements. The tall oak which rears its head majestically toward heaven has come from a little tiny twig. So from the smallest and seemingly most insignificant beginnings great and influential movements have come. This has been true of the Church of God itself. And the same gradual development which we find in the material world is found also in the spiritual world. The same applies to our Sunday-school conventions now annually held.

The first convention was held in the First Mennonite Church, Philadelphia, in October, 1876. This was "a new departure" in our church, no similar meeting having ever been called and held before. Not only was it new in our own church, but no other church had to our knowledge held meetings of the kind at that date. As there was no program prepared for the occasion the meeting was informal. Several papers were read, one by the writer of this sketch.

The first three conventions were held at intervals of about three months, so we are wrong when we call our last convention the twenty-sixth *annual* convention. The third convention was the first convention for which a program was previously announced and an official report published. In connection with this convention a Children's Meeting was also held in the afternoon, a feature of the convention's program which was kept up until recent years. Gradually the Sunday-school convention which was born twenty-three years ago has grown from childhood into manhood but has not yet reached its full growth. Of the early workers of the convention, one brother has now been for a number of years actively engaged as a teacher in a higher institution of learning in Japan. Another brother is now in the Orient visiting the different mission stations established and sustained by the religious body with which he stands connected. Others again are actively engaged in religious work in different parts of our country.

After the reading of the paper, Rev. Grubb reminded the convention that of the founders of the convention there were three present, three dead and five still at work in our Sunday-schools. The three present of those who helped in starting the convention were Revs. A. B. Shelly, J. S. Moyer and N. B. Grubb.

After this interesting sketch of our Sunday-school convention, there were given ten minutes for the different delegates to mingle among each other and get acquainted. This is a comparatively new feature of the convention program but proves to be a very helpful one.

S. M. Rosenberger then took up the topic, "What to do at Teachers' Meetings." While the teachers' meeting is nothing new, it is still a problem left unsolved. The most perplexing question is perhaps how to get the teachers to attend these meetings H. C. Trumbull defines a teachers' meeting as a weekly gathering of the teachers of the Sunday-school for conference over the lesson next to be taught. This is necessary in order that the teacher may add to his own the ideas of the other teachers and then compare them. There should be throughout the meeting a devotional spirit. The opening exercises should consist of some singing, which will help to take our thoughts from the secular and settle them on the sacred. The Scripture reading should be well selected as best fitting to illustrate the main teaching of the lesson. In the study of the lesson the leader should lead and not preach, or simply catechise or lecture. To lead might be partly a lecturing but mostly to bring out what the teacher knows, impart new knowledge and clinch every point when made. The teacher should follow very carefully throughout, be ready to give and to take. The leader should have a sincere respect for each individual. The teachers' meeting might be made a time for the transaction of business for the Sunday-school or for the discussion of plans for work and of difficulties. There might be more of the devotional, making it a Sunday-school prayer meeting, or normal class work might be connected with this meeting. Mr. Rosenberger being asked who should conduct the teachers' meeting, replied that the pastor, if he is able and has time, if not, the superintendent next or some person who is able to conduct them.

An open parliament was conducted by Rev. N. B. Grubb on "The Home Department." Since the First Mennonite school of Philadelphia is the only one having a Home Department, Bro. Grubb in his usual interesting manner gave the convention an idea of the work of the Home Department by telling what their Sunday-school is doing. It is their purpose to bring the whole congregation into the Sunday-school either directly or in the Home Department. The Christian Endeavor Society has a committee which is to conduct the work. The idea of the Home Department is to get those into the Sunday-school indirectly who for any reason are not able to attend, or for any reason do not want to, and those who have been out of Sunday-school from their very childhood and are now ashamed to come to Sunday-school. All enrolled in this department promise to study the lesson at least thirty minutes each week and are entitled to all the privileges of the Sunday-school. Each person receives a card on which they mark themselves present as soon as they have spent thirty minutes on the lesson and have answered the questions which they find in the special quarterly for the Home Department which is placed into their hands. They also receive an envelope for their contributions. This has been the means of several wonderful conversions. Upon being asked, Bro. Grubb stated that instead of encouraging them to stay at home it encourages them to come to Sunday-school. Enlist any one at all whether in church or outside. The Home Department helps to bring the Sunday-school to the family. Especial care should be given in selecting a good superintendent and committee.

After gathering the referred questions the convention adjourned to the Sunday-school room, where a sumptuous repast had been placed at our disposal.

The evening session opened with a song service and prayer conducted by M. H. Kratz. The referred questions given out in the afternoon session were then answered. The most important points brought out in the discussion of these questions were that "the Home Department would no doubt have many an advantage in the country which it does not have in the city. In getting the children to study their lesson the most important point is to get them to have a little idea of the lesson one week ahead and a definite idea of what is expected of them. After the singing of a hymn the first topic of the evening was taken up. "The Sunday-school as a Factor in the Evangelization of the World" was to be discussed by Edwin Ehret, but he not being present, his paper was read by Rev. N. B. Grubb. The paper will be found more at length in another column of the MENNONITE. In the general discussion which followed, Dr. Singmaster called attention to the great work the American Sunday-school Union is doing. The Church is reaching out through the Sunday-school. Scarcely anything tells so much in the evangelization of the world as the Sunday-school, for the Sunday-school means so much in the lives of men. Rev. A. S. Shelly remarked that the Sunday-school was not an entirely different organization in the evangelization of the world but was really one form of the Church. We can do more good by the Sunday-school than by preaching service.

Rev. Dr. J. A. Singmaster gave a very interesting and instructive address in the German language on "The Sunday School Teacher." He said that since the Sunday-school is a very important factor, the Sunday-school teacher is certainly an important part of it. He is the life of the school. If the school goes wrong, it is much the fault of the teacher. Great care should be taken in the selection of a teacher. This should be made a subject for prayer by those who have to select them. In the next place the teacher must be educated to his work. He is not born to it. There should be a normal class or teachers' meeting to train teachers. A teacher should have a great deal of common sense. He should not preach but give the class a chance to speak. Never be discouraged if you have but a few in your class. Christ taught some of the greatest and most important lessons to a few people. Take your class by individuals, and teach the Word of God, not anything else. It takes a great deal of skill and forethought to teach the old Word in a new way. Never think you have taught long enough but strive to become better teachers. A collection was then taken for Home Missions as had been announced in the opening of the afternoon session.

On Wednesday morning the session was opened by a praise and prayer service conducted by the chairman, H. W. Schantz. The first subject, "The Best Methods of Teaching in Intermediate and Advanced Classes" was taken up by Allen Latshaw. The pupil is a part of the human race. He is asleep to the realities of the Christian life. It is our duty and privilege to awaken him and illumine him. We are to direct him in his building. Therefore give him a true standard to follow. Be what you appear to be. Study the child before you as you would any other business. Do not throw things at him but bring the lesson down to the pupil and have him apply and use it. Take an interest in the child not only on Sunday but during the week days. Multiply the good in him and minimize the bad. The teacher forms the connection of the Bible story and the child. Only what you get the pupil to do adds brilliancy to the light of his life. We must not forget that we prepare the child to live for three score years or more and not simply for the life to come. Begin in teaching with the pupil and work your way into the lesson. The lesson should be made as interesting as is possible by conversation and so on. The connection of the lesson should be kept up so as to keep an interest in the study of it. It is not so much what we have led the child to memorize, as that may be forgotten in time, but what we have led him to be able to acquire for himself. Only when we have digested our knowledge of the Word of God can it become of practical value to us.

In the general discussion which followed this topic, Rev. A. S. Shelly said that it was more important to see what the pupils get of practical value as to find what he knows about the subject-matter. Even little ones have more to say than we often imagine. Rev. W. S. Gottshall said that the great thing was to know how to ask a question. This should be more a topic of study than the subject-matter of the lesson. Rev. A. B. Shelly stated that a teacher had no right to tell anything to his class that his class could tell him. M. H. Kratz suggested that the methods of presenting the lesson should be varied as much as possible from week to week.

After this very interesting discussion Mrs. I. T. Clymer read a paper on "How to Bring the Little Ones of the Primary Department into Heart Touch with the Bible," which will appear more in full in another column of THE MENNONITE. Rev. A. S. Shelly then introduced the next part of the program, which proved to be the most impressive part of all

Concluded on Page 96.

Against Clerical Titles.

The compiler for *The Friend* of the abstract of Adoniram Judson's Life, edited by his son, says: "It is to be regretted that one attempting to give the world his biography, and that one his own son, should have so far failed to appreciate the depths of his religious feelings." This expression brought to the writer a remembrance of the fact that in reading the Autobiography of Charles G. Finney, edited by his son, the latter failed to bring out any reference to his father's masonic experience, notwithstanding he had issued a book upon "The Character, Claims and Practical Workings of Free-masonry," and that he had once been threatened with assassination as a penalty for his exposure of the secret institution. It is highly probable, indeed, that Charles G. Finney would not have become the messenger of light and salvation that he was, had he not been faithful in his young manhood to the vision which brought him away from the secret and dark chambers of the lodge.

It is remarked in the current account of Adoniram Judson alluded to, as illustrative of the humility of his character, that "Brown University conferred upon him the degree of Doctor of Divinity, but he rejected it." It is not improbable that this proper act had its effect in similarly pointing the way of Nathan Brown, who went out from Boston to Burma, as a missionary in 1833, and remained there until his death in 1886. Writing to his daughter in 1855, he says: "I see that somebody has been attempting to adorn your poor old father with a couple of ecclesiastical epaulets in the shape of two D's. I have good reason to believe it was a mistake; at all events they don't belong to me." Hence, in subsequently writing to the secretary of Williams College, whence the degree or the proffer of it had issued, he says: "I have long felt, in common no doubt with many others, that the customary use of D. D. as a mark of distinction among ministers of the Gospel, or as an appendage to the common address of an individual, is liable to serious objections," and so, hoping he would not be regarded as wanting in true respect for his "Alma Mater," he desired that the title be dropped.

A third good Baptist exemplar in this direction, and one much more frequently quoted, was the late Charles H. Spurgeon. He had no liking to be called a "Reverend," and, in the lively testimony upon this matter of clerical titles which he has left to the world, he remarks,—"Peter and Paul were right reverend men, but they would have been the last to have called themselves so. No sensible person does reverence us one jot more because we assume the title. It certainly is in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the distinction of clergy and laity." J. W. L.

Look to Your Foundation.

W. F. Smith in *The Christian* writes: It is not enough that there be sincerity and fervor. A judicious writer has said: "There is no object of worship that has ever been named, which has not had power to excite the fervor of its votaries. The Ancient Egyptians, twenty centuries ago, crowding along the sacred Nile, seven hundred thousand in number, according to Herodotus, to the festival of the cat-headed Bubastis; the modern Hindoos hasting from all parts of India to their holy city, Benares, to worship its sacred bulls, and wash in its sacred river; the followers of Mohammed, going on pilgrimage from all lands to Mecca; the so-called followers of Jesus Christ, of Greek and Roman rites, rushing down the banks of the Jordan on Easter day, and plunging themselves into its waters—have this in common, that their religious practices are honored with the utmost fervor of their nature. But it is a fervor which is compatible with the profoundest ignorance, and with a moral condition so low and debased that those who have the means of knowing it frequently decline to inform the world what they have seen and heard."

There is need then, especially in these days when the very foundations of faith are being tested, that men should well consider the things they believe and know *why they believe them;* that those who occupy the place of guides and instructors should carefully weigh the motives which are the mainsprings of action; and that all should "be ready always to give an answer to every man that asketh" a "reason of the hope that is in them," with "meekness and fear."

An Example of Moral Courage.

It has often been affirmed and with much truth, that the greatest courage is not found on the battle field where it is a question of killing or being killed. Much to the same effect are the following words taken from a recent published report of the Minister of the Interior of Canada, in which he takes occasion to speak in defence of the Doukhobors, those peace loving people who emigrated from Russia during the past year. He says of them:

"In so far as the Doukhobors are concerned, I have only this to say. I am altogether at one with my right honorable friend, the prime minister, when he suggests that it is not a reason why we should keep people out of Canada, because they have a conscientious objection to bearing arms. I think the House will not agree with the suggestion that because a man may have conscientious objections to bearing arms, therefore he has not courage; therefore he has not those qualities which go to make up a good citizen. Sir, there is many a man who is ready to fight, and who has no courage at all, he has nothing in the sense of true courage. While I think I would be quite prepared to put on a uniform, if it became necessary, and to go out in the defense of the country, I do not believe that either I myself or my honorable friends would go through what those Doukhobors have gone through for the sake of their convictions. I doubt if there are five men in this house who would show the moral courage, who would show the tenacity, who would show the fortitude, which these people have shown, for the purpose of preserving their faith."

For the Young People.

Thoughts on C. E. Prayer Meeting Topics.

BY S. M. MESSELMAN.

SEPT. 3. Aaron and Hur were not upon the battle-field fighting Amalek, but they did a work equally as important. They stayed up Moses' hands and "when Moses held up his hand, Israel prevailed; and when he let down his hand, Amalek prevailed." While our pastor may not need us to help him prepare his sermons, he nevertheless needs our help. There are a great many discouragements in a pastor's life, and it is a great comfort to him to know that his young people are standing by him. But even if our pastor could get along without our encouragement and support, we need the blessing such service brings to our life. We can help our pastor by showing that we appreciate his work among us. There are always enough people to criticise his sermons or his work, but is there anyone ready to tell him that he liked his sermon? We can hold up his hand in prayer. That should be the duty of each church member. The pastor has a multiplicity of things devolving upon his care and attention and he needs in a special measure divine wisdom and guidance.

SEPT. 10. We have in Timothy a young man who began to study the Bible very early. For Paul tells us of him "that he knew the Holy Scriptures even from a child." The result of this was that he had added to his own, the vast experience of men down through the ages, recorded in the Bible. Thus we find him as a young man actively engaged in service for God and the Church. He did not, however, in spite of the fact that he knew the Scriptures, think himself as understanding all, for he was ever ready to learn from older persons than himself, and thus add their experience to his own. So when Paul came, Timothy at once espoused his side and like a true Christian Endeavorer, worked under him through thick and thin, and was willing to go to prison with Paul, and according to tradition, at least, to suffer martyrdom under Domitian for the cause which he had espoused.

SEPT. 17. The secret of confidence in God lies in knowing him. Paul, in the midst of his sufferings for Christ's sake, said, "Yet I am not ashamed: for I *know* whom I have believed." Recall how unhesitatingly his disciples trusted him. See them going out "without purse, and scrip and shoes," yet as they afterwards confessed they never lacked anything. Think back in your own experience and recall, if you have not kept a record of them, the direct and indirect answers God has given to your prayers. If we fail to trust him in all the circumstances in our life, it is because we forget how much reason God has given us to trust him. The Lord is certainly sufficient for us and we may feel confident in trusting him. We should have the faith and loving trust of Paul, that we could say, when it seems as if the whole world were arrayed against us, "I *know* whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." "O, taste and see that the Lord is good."

SEPT. 24. In Gideon's band we have an illustration of what a small band of workers can do, who have their cause at heart. The race is not always to the swiftest. "Not by might, nor by power, but by my Spirit, saith the Lord." Gideon's three hundred could do what thirty thousand could not, because among these three hundred there was not one who was not eager to fight the enemy. This is half the battle. When members of the Christian Endeavor Society must be driven to work there is something wrong. A Gideon's band society—a society where each member means business—can do more good than one ten times as large that is careless and indifferent. The enemy must flee in confusion before any band, however small, bearing the sword of the Spirit—the Word of God, united with the same eagerness for the same purpose. Much of the success of Gideon's band was no doubt due to the brightness of their torches. May our C. E. societies go forward in the service for the Master, with their lamps trimmed and bright.

The Baby's Memorial Chapel.

BY EVALENA I. FRYER.

It was six years since Ralph Gibson had brought his wife—a fair young bride of twenty-one—from her comfortable home in Philadelphia to the four-room house on the Nebraska prairie. At the old home church in Philadelphia, Ralph Gibson and Letty Andrews had regularly attended all the services. Letty had taught a class of boys in the Sabbath-school and Ralph had been a frequent leader in the young people's meetings.

When they first came to Nebraska, Letty had been very lonely. The nearest town, Dearborn, was six miles distant, and even that was nothing more than two roads trying to be neighborly with a half-dozen houses, a combination grocery and post office, a blacksmith shop and the inevitable saloon.

The first Sunday after the arrival of the young people in their new home they felt rather discouraged. There was no church service and no Sabbath-school, such as they had been accustomed to at home. During the days that followed they made many plans for the future. They must have a church, and Letty proposed starting one in their own home. They would invite the households of all the neighboring farms. Ralph would read a chapter and talk about it and offer a prayer; Letty could play and sing some of the hymns from the Christian Endeavor Hymnal. Letty's piano was one of the things that she would not part with when she started West, and, though the expense of moving it was one that the young people could ill afford, yet Letty so insisted that the piano was shipped with the other goods.

After a while, however, this feeling about starting a church gradually wore away, and in the six years that had followed their coming to the Nebraska home, the once-earnest Christian young people had grown far from God and his Holy Spirit.

Ralph Gibson was energetic, ambitious, and not afraid of work. He soon found that the care of three hundred acres of good farm land leaves little time for rest. Letty was equally busy about the house. For a year before her marriage she had been a teacher in a girl's boarding-school, and the change from the school-room to a Nebraska farm was as great for her as it was for the young husband brought up in a wholesale dry goods house.

But Letty Gibson was not a woman to be dismayed by any difficulties, and, before a year had passed, the deft manner in which the former Latin teacher attended to setting hens, milked cows, made butter, baked bread and pies, and cooked enough food for the voracious appetites of her husband and the two "hands," would have overwhelmed the seminary girls with astonishment could they have seen her.

When Sunday came the two hired men went home, and Ralph and Letty stayed at home. How could they be expected to attend God's house when there was no church nearer than Hastings, twenty-seven miles distant? Letty sent her butter, eggs, chickens and turkeys to the markets in Hastings, and Ralph found here also a ready sale for his wheat, corn and potatoes. Letty sometimes accompanied her husband on his trips to town, and, when they had disposed of the products of their farm, they would go from store to store, laying in supplies of groceries and clothing, and occasionally buying a new piece of furniture. Yet it did not occur to the young people that the same city that supplied their physical necessities could also supply their need for spiritual refreshment. Ralph Gibson did not reason that a man who could rise at four o'clock on a summer morning, and drive twenty-seven miles to market, could ever rise on Sunday at the same time and drive the same distance to church.

After four years of work and struggle there came one day to the little prairie home a tiny stranger. He had his father's brown eyes and his mother's curly hair. The young parents received him gladly, but they failed to catch the divine message, brought by the little one. They loved each other more, but their love for God was not increased. They neglected to pray; the Bible was unopened, and their voices were not lifted in praise and thankfulness to the Giver of all good.

So time went on, Ralph working in the field or among the stock, Letty busy about the house and with the poultry. The baby crowed and laughed, and grew every day rosier and healthier. He was the joy of his mother's heart and the delight of his father's eyes.

And then there came a night, a cold, stormy night in December—could Letty ever forget it?—when she was wakened by a sound from the baby's crib that sent terror to her mother heart, a hard, strangling cough—sure sign of croup. She roused her husband, and the two, using such simple remedies as were at hand, battled against the disease. All night they worked to keep the grim Destroyer at a safe distance, but, alas! he waits not for permission, but enters unbidden and unwelcome. When the morning sun cast its shafts of light over the earth's white blanket, the little form of Baby Ralph lay stiff and cold, the lids were closed forever over the brown eyes, and the golden hair lay in damp ringlets above the marble brow.

In dull agony Letty flung herself down beside the couch, and there she remained the entire day, refusing to be comforted, taking no food, and leaving to her husband all arrangements for the burial of the little body.

Later in the day Ralph attempted the journey to Dearborn, but so high were the drifts of snow that it was impossible for him even to reach the house of the nearest neighbor. After three such vain attempts Ralph returned to the desolate home. Entering the room where his wife knelt beside the couch of the dead baby, he burst out in an agony of remorse as he recalled the carelessness and indifference of the past six years.

"The hand of God is against us, Letty. His retribution has come!"

But Letty was deaf to his words. Her heart seemed as lifeless as the body of the little one before her. Hope was dead within her, and she saw nothing, heard nothing, felt nothing, save the consciousness that Baby Ralph was dead!

With his own hands Ralph fashioned a tiny coffin of pine boards, and the next day Letty roused herself so far as to dress the little form in clean white. They placed the body in the coffin; with the help of one of the men Ralph dug a hole in a sheltered spot behind the barn, and there they buried their treasure, the father and mother standing over the open grave, with no kindly neighbors or friends near, no words of sympathy from loving lips, no man of God to point to a home above and a future meeting.

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When I visited Dearborn last summer I attended service in a small, white chapel standing at one of the four corners of the town. The building was plain, but neat and clean. A goodly congregation filled the room, many of the worshippers having come a distance of fifteen or twenty miles to listen to the preacher's words, to sing the hymns and join in the prayers.

After the meeting was over I was glad to shake hands with my former schoolmate and friend, Ralph Gibson, whom I had known years ago back in the "States," when he and Letty Andrews were both young and active in the affairs of the old First Church in Philadelphia. He insisted on taking me home with him to dinner, and as we drove the six miles to Ralph's flourishing farm, he told me the story of their little church; how, on first coming to this wild country, they had grown careless of religious matters; how they had neglected God's house and his holy day; how their hearts had been touched by the loss of their first-born, and how Letty, roused from her grief by the thought that perhaps God had taken the baby into his own keeping for the sake of *saving* him, determined that other little ones of the neighborhood should not grow up without the influences of church and Sabbath-school.

Ralph had helped her, and they had canvassed the country for a radius of twenty-five miles, with the result that I had seen that day—a plain, white frame chapel, with bare floor and benches, a few hymn books and Letty's loved piano. A preacher at Hastings had gladly consented to come twice a month to preach to them, and for three years now, through summer's sun and winter's cold, this consecrated man of God has driven twenty-seven miles and back, to break for them the bread of life, accepting in remuneration for his services only his day's dinner and the grateful love of all to whom he ministered.

A Sabbath-school is held in the little chapel every Sunday, with Ralph as superintendent, and to it come men and women as well as children. They have no illustrated papers or library books, but no school in any of our large cities is more regularly attended than the school in the Ralph Gibson Memorial Chapel; and among all the households of that beautiful, rolling country, none is so happy, so full of the peace and love of God as that of Ralph and Letty Gibson, with their two-year-old baby girl.
—*Am. Messenger.*

Contributed.

An Effectual Initiation.

RED MEN ILL USE A MAN.

"NEW YORK, Aug. 15. Wounded while being initiated into Anawanda Tribe, No. 320, of the Red Men of America, John Mohl, a bartender, who lives at No. 310 East One Hundred and Twenty-sixth street, has brought suit against that organization for $15,000 damages. Great Sachem, Church, of Binghamton, and Andrew Murphy, treasurer of the tribe, are also made defendants. In his complaint Mohl says he was taken to the tribe's room, at One Hundred and Nineteenth street and Third avenue, and after being sworn to secrecy was tied to the back of a goat, which careened about the room. Then he was chased about over chairs and other bunkers and hazards until he was tired and sore. Finally he was tied to a pole and pistols were fired by the members. Some powder made a wound in his leg, and he was confined to his room for several weeks. That is why he sues."

While exercising my mind for a subject to write on for the MENNONITE, I met the above item in the morning paper. As it is so very striking, and comes to verify former assertions I concluded to take this news item as a subject. Having a number of times written of the lodge evil with especial reference to its foolish, silly, unchristian, yea even degrading initiatory services it seems almost superfluous to again write on the matter. But in this as in every other line of Christian teaching it appears to be necessary to give line upon line, precept upon precept, here a little and there a little, that wickedness might be exposed and condemned, that the unwary may be warned and the Christian church know her enemy, and how to counteract it. This man seems to have had a very thrilling and rough experience in his initiation. He wasn't burnt on an iron chair, nor were his bones fractured nor his neck broken, which might however easily have happened as with some others, but he was severely wounded when used as a target by his would-be red brethren, and now sues for damages. He must have been faithless to the much lauded oath of secrecy, or faithful to his better manhood, to let the public know about his goat-ride, his hazardous chase, etc. Bosh on secret society oaths. It is quite a sum that this man asks for; if bodily damages are contracted to that amount, then initiation into a Red Men's lodge is a risky exercise,—and then what is the sense of such an exercise? Has it a tendency to uplift or does it not rather degrade the individual? Why yes, he must needs be degraded to be made a red man out of a white man. No wonder these exercises must be done in the "dark;" no wonder the candidate must first be "sworn to secrecy," for a right thinking decent gentleman, Christian gentleman, would surely shrink from going through such a goat-riding and target-shooting, if he would know of it before hand, or if he would be privileged to tell his experience to wife and children or relate it for the praise of God in prayer-meeting.

But the truth will out, there is nothing hid, though guarded by tylered doors and frightful oaths, that will not be revealed, and let young men, let Christians take warning. If this man received bodily harm amounting to $15,000 or even but a small fraction of that amount, how much must a young man, a Christian suffer spiritually by going through such an initiation coupled with sham religious exercises and a mocking burial liturgy, and be induced to say as we so often hear, "the lodge is as good as the church, here too we read the Bible and sing and pray, and have a funeral service when a brother dies."

We are aiming and attempting to convert the original Red men to Christ and make Christians of them by education, and the light of the Gospel of Christ. What shall we do for their worse than heathen counterpart? Concerning this man we know nothing but the fact that he is a bartender, possibly only bartenders and their customers are subjected to such experience in becoming good enough to be Red men. We believe however in better treatment even to convert them. Or possibly the Red men lodge may have special advantages for the bartenders and their customers, but certainly Christians and young men of sense will look upon such an institution with abhorrence. We hope that by the time Mr. Mohl is through with the Red Men, he may at least be a wiser man, and we do pray he may be a Christian. And further we beseech and pray that young men of our readers who may be in the coils of this hydra-headed monster—lodgism may take courage and break away from it. And such who are yet free may become settled in a purpose to remain free. F.

The Quiet Hour.

The "Quiet Hour" is a period set apart for meditation and communion with God. It is a season for direct communion with the Divine God. As we read the sacred page the Author, the Holy Spirit, will interpret the great truths contained therein. It is a time when the body and soul should be still before the Lord. We should above all let God talk to us. Too many people talk to God, but fail to be still and let God talk to them. What would we think of a child who would request a gift of its mother and never listen for the answer? Yet many of God's children are just as inconsistent. They never wait to see whether or not He will speak peace to their souls. It is true, we are told to pray without ceasing—that is, be constantly in a state of prayer, But this does not exclude our retiring from the noise and din of the world and placing ourselves in an attitude to talk to God and let him talk to us. Christ to whom all power was given both in heaven and on earth found it necessary to withdraw from His disciples and commune with His Father. On one occasion He continued all night in prayer to God. If our Saviour felt the necessity of observing still seasons of waiting before God, how much more do we need to listen for His still small voice.

Quiet waiting before God is as essential to our spiritual development as sleep to our physical. Without this habitual drinking from the great fountain we become weak and unable to do our best for Christ.

"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."—*Cora Cox in N. C. Friend.*

THERE is no such thing as waste in God's economy. Futile efforts, disappointed hopes, unrequited lives, unfulfilled ideals, unrealized ambitions, unused powers, misguided enthusiasms, misplaced trusts—none of these are really wasted. Remember, it was only when the money had been spent, and the alabaster box broken, and the spikenard spilled that the home was filled with the odor of the ointment.

Associate with men of good quality, if you esteem your own reputation; it is better to be alone than in bad company.

Eastern District Sunday School Statistics.

SCHOOLS.	SUPERINTENDENTS.	Pupils enrolled at the beginning of year.	Enrolled at the end of year.	Average Attendance.	No. of Teachers	No. of volumes in Library.	Money collected for school.		Money for outside charitable purposes.		No. of sessions per year	
Flatland	Daniel Landis	100	130	80	8	100	$ 90	31	$ 5	00	$21	009 mo.
Souderton	Ernest Leitenberger	100	120	90	10						3	50 52
Boyertown	H. G. Allebach	42	56	32	6		21	80				52
Deep Run	Mahlon Swartz	94	91		7	100						47
West Swamp	A. M. Moyer	158	153	105	16	200	116	56	26	71		51
East Swamp	Frank H Bean	104	117	64	9	129	24	00	5	50		49
Second Menn. Phila.	H. W. Shelly	121	252	89	10	372	199	28				52
Germantown	Wm. H. Grubb	33	35	25	5	95	39	38	12	70		52
Saucon	J. V. Clymer	85		56	8		40	36				
Upper Milford	J. W. Schantz	85	85		8	142	68	07				48
Hereford	I. H. Bechtel	199	218		18	524	78	35	11	59		52
Bethany, Quakertown	U. S. Stauffer	124	99	68	11		62	41				49
Bertolets	W. S. Gottshall	80			8							52
Schwenksville	S. H. Heimer	85	85	70	7	158						52
First Menn. Phila.	Jos. B. Bechtel	450	446	215	24	558	539	64	86	48		52

Sunday School Convention.—Concluded.

and should never be omitted from a convention program, "The Quiet Season of Prayer." In the introduction of this season of prayer he said the great thing in teaching in the Sunday-school was after all not to get the Bible history or how the people lived at such or such a time, but we want to bring the child into heart touch with the Bible. We spend too much time in preparing the history of the lessons and not enough time in heart preparation and in praying for the pupils themselves. This was followed by a season of silent prayer, which can not have failed to impress anew upon each one present in body and spirit, the duties and responsibilities of his position in the Sunday-school work.

"How to Make the Sunday School Promotive of more Intelligent Bible Study" was next taken up by Rev. J. S. Moyer. He said that it was very hard work to do justice to this topic, as he could necessarily only give theories. An intelligent Bible study is very necessary for our Sunday-school, as too much stress is laid on the teaching simply from the quarterly and not from the Bible itself. A great place should be given to memory work even though the child does not understand all he has learned. In after years he might be led thereby to take an interest in the study of the Word of God. Adult classes especially ought to be led to follow some inductive course in Bible study. How this is to be done may be a harder question. It depends very largely upon the teacher. Telling them to study the lesson is not sufficient, but they must be led in a skilful manner to do so. One way to do so might be to ask questions and in that way they might be led to take an interest in the study of the Bible, as by these questions we might awaken a desire to study the Word of God. There are those who study simply for a knowledge of the facts for dispute or to add something to their own knowledge. But this is not the proper motive for the study of the Bible. So the first thing is to lead the pupil to a conviction of his needs and thus create the desire. Here we can do nothing ourselves. We can speak to the dead bones and speak to the wind, but God alone can do the rest. Rev. A. B. Shelly said that the child of a larger growth generally does not understand how to study the Bible properly. We must have some way or some one to direct us. The Topical Bible or Index might do this.

The last topic on the program, "The True Object of Children's Day and How to Attain It," was discussed by Ernest Leitenberger. Children's Day is a special occasion and we are apt to put all the good and attractiveness we can scratch together in Children's Day. This should not be the case so much but we should take a great interest in the child all the year and never lose sight of the fact that the Sunday-school and the Church are very closely related. Teach the children that their efforts are appreciated. This can well be done on occasions as Children's Day. This should be especially for the children. The address delivered on this occasion should not be one of big words and deep thoughts, as that the children could not understand, but the entire day should be given over to the children as their day.

In the general discussion S. M. Rosenberger stated that the main object of Children's Day should be to cement the union of the Sunday-school and the Church. The children should feel that the pastor can adapt himself to the children.

After answering of referred questions, J. Monroe Shelly conducted a Round Table on the impressions received at this convention. In this interesting conference a great many freely expressed what most deeply impressed them throughout the convention. One of the brethren was deeply impressed by the Home Department and expressed his intention to organize a home class during the coming year. May others follow his example.

The report of the committee on tabulating reports was then presented. Upon motion it was agreed that hereafter the reports be from January 1 to January 1, instead of from August 1 to August 1, as heretofore.

The committee on resolutions being called upon, presented the following resolutions, which were adopted: *Resolved*,

1st. That we recommend the Home Department as an excellent and timely feature of the Sunday-school, and urge pastors, superintendents and teachers to use their influence in opening the way for the establishment of home classes in the schools of this district.

2d. That we believe the Sunday-school could be made to prosper more and that the Church would be benefited, if Conference should appoint a field secretary, looking especially to the establishment of new schools when opportunities present themselves.

3d. That in view of the fact that nothing has been heard of any action by Conference on the course of study recommended by last year's convention, we emphasize the importance of the establishment of such a course, and respectfully ask Conference to take up the matter for consideration.

4th. That we recommend to the program committee the use of the younger and lay element in the assignment of topics.

5th. That in view of what seems to be the prevailing sentiment, we recommend a one day's session of the convention.

6th. That a vote of thanks be extended to the members and friends of Upper Milford church and Sunday-school for the hospitality and kind reception extended to the members of this convention.

The place selected for the next convention is West Swamp. The committee to arrange the program and nominate the officers for the convention consists of Rev. A. B. Shelly, Ernest Leitenberger and D. M. Landis.

The convention then adjourned to meet next year at the call of the committee.

H. W. SCHANTZ, Pres. S. M. MUSSELMAN, Sec.

Marriages.

LUDWIG—UPDEGROVE.—On July 29, 1899, at the house of the bride's parents, near Frederick, Pa., by W. S Gottshall, Benjamin M. Ludwig, of Niantic, and Mary Updegrove, of Frederick, Pa.

Deaths.

DETWEILER.—On July 21, 1899, in Lansdale, Pa., of typhoid fever, William B. Detweiler, aged 29 years, 5 months and 16 days. Interment on the 25th at Hillside cemetery, Souderton. Services by Allen M. Fretz, assisted by Rev. J. Rothrock.

SHULER.—On July 21, 1899, in Zieglersville, Pa., of internal cancer, Henry Shuler, aged 49 years, 8 months and 19 days. Interment was made at the Old Goschenhoppen church, and funeral services were conducted by W. S. Gottshall and J. L. Rousch.

ALDERFER.—On July 31, 1899, near Lederachville, Pa., Benjamin Z. Alderfer, aged 68 years, 1 month and 26 days. He was wounded in the terrible railroad wreck at Exeter, Pa., and spent fourteen weeks in bed nursing a sore leg. He was the thirtieth victim of that awful disaster. The funeral services were held on Aug. 6, and were attended by fully 1500 people. H. H. Johnson spoke at the house and James Shisler and W. S. Gottshall at the Salford Mennonite church, where interment was made.

ALDERFER.—On August 2, 1899, at his home near Sharon, Ohio, Fred. Alderfer, aged 61 years, 2 months and 28 days. Mr. Alderfer was born in Shippach township, Montgomery county, Pa., May 4, 1838. As a young man he came to Ohio, making this state and county his home. On March 3, 1864, he was married to Deborah Longacre. This union was blessed with six children, 3 sons and 3 daughters, all of whom together with the mother survive to mourn the departure of father and husband. Interment at Woodlawn cemetery, Wadsworth, Ohio.

BARINGER.—On August 6, 1899, in Richland, Bucks county, Pa., Harold, son of Henry L. and Ella Baringer, aged 28 days. Interment was made on the 11th at the Flatland Mennonite church. Funeral services were conducted by A. B. Shelly and Jonathan Fluck.

SHELLY.—On August 17, 1899, at Zionsville, Pa., Barbara, widow of Levi Shelly, of kidney complaint, aged 73 years, 1 month and 21 days. Short services were held at the house of her son-in-law, Henry B. Geissinger, in Zionsville, on Monday evening, Aug. 21, by A. B. Shelly. The following day the remains were taken to the West Swamp Mennonite church for burial, where W. S. Gottshall preached the sermon from Gen. 48: 21. She was the mother eight children of whom two sons and four daughters survive mourning their present loss yet rejoicing in the blessing which the Lord has vouchsafed to them through a good Christian mother. The editor of the Mennonite is one of the surviving sons.

Contributions.

For Heathen Mission. Received during July.

General Fund.—From B. F. Welty, $10.00; Zion's S. S., Iowa, $2.83; Cong. Newton, Kan., $34.71; S. S. Newton, Kan., $10.25; Salem cong., Dalton, O., $9.16; Bethel cong., Minn., $40.00; Hoffnungsfeld S. S., Kan., $9.45; S. S. Polk, Ore., $7.27; West Zion cong., Moundridge, Kan., $9.00; W. P. Wellman, Iowa, $5.00; West Zion Young Ladies' Sewing Society, Kan., $8.00; Cong. Berne, Ind., $10.90; Tithe money of E. Berne, Ind., $8.00; Children's Festival, Polk, Ore., $12.00; Ladies' Mission Society, Pulaski, Ia., $30.00; Hoffnungsfeld-Eden S. S., $13.80; Pleasant View S. S. Aurora, Neb., $5.10; Bergthal cong., Manitoba, $40.00; Santa Fe railroad, reimbursement to extent of half the fare of Haury and Kroeker to Arizona, $33.80.

Ph. Rabbit Fund.—Y. P. S. of Summerfield, Ill., $7.00.

Gratefully acknowledged,

Brainerd, Kan. GUSTAV HARDER, Treas.

Donations for the Mennonite Home at Frederick, Pa.—May: Bowmansville cong. $5.05; a friend of the Home $5.00; Eggs sold 40c. April: Deep Run cong. $27.39. June: Souderton cong. $25.10; Mrs. A. Thompson $5.00; Miss Mary King $5.00; Alms Box at Home $1.55; Offerings at services at the Home 65c. May: West Swamp cong. $18.50. August: Saucon cong. $7.25; Springfield cong. $27.50. June: John L. Bauer hanging lamp.

The Mennonite Year Book and Almanac for 1900.

We beg leave to inform the readers of the MENNONITE that the Year Book is in course of publication and will be ready for sale by October 1, 1899. The arrangement is very similar to that of former years. The contents are of a highly interesting character and largely historical. Never before has the Year Book been so profusely illustrated. While it is a ready-reference hand-book it is likewise a historical store-house. It will again bring the International Bible Reading Association daily lessons, the International Sunday-school lessons, the Christian Endeavor Prayer Meeting Topics and the Christian Endeavor Daily Bible Readings. It will be printed on good paper and sells at the following prices:

Single copies, 10 cents, postage paid.
Per dozen, $1.00, postage paid.
Per hundred, $4.00, express to be paid by the purchaser.

Send all orders early to Rev. N. B. Grubb, 2110 Marshall street, Philadelphia, Pa.

Paid their Subscription.

Mary Bower,	to July '99	Henry S. Stauffer to	May 1900
M. A. Allebach	to Mar. 1900	Rebecca Moyer to	Sept 1900
Jacob M. Landis	to Sept. '99	Leidy M. Kratz to	Sept. '99
D. Z. Hauck,	to Sept. '98	James B. Funk to	Jan. 1901
J. B. Dester	to May 1900	Fred. Ringleman to	Jan. 1904
Daniel Schantz	to Sept 1900	Isaiah T. Clymer to	Sept. 1901
		Thos. Dougan, to	Sept. '99.

The MENNONITE is entered in the Quakertown Postoffice as second-class mail matter.